

SICK-BED Thoughts,

Upon those words of the Apostle,

In Phil. 1. 23.

*Having a desire to depart, and to be with
Christ, which is far better.*

PART. I. E. 1-27

Containing an ANSWER
TO

That great and solemn QUESTION,

What that State and Condition is, which
a Person must be found in, before he
can have good and sufficient ground,
not to be affraid, or unwilling
to Dye?

By J. B.

Printed in the Year, 1667.

Thoughts

Upon the words of the Apostle

1 Thim. 1. 23.

Having a conscience as if I were
condemned in this world.

PART I.

Containing an ANSWER

TO

That Great and Glorious QUESTION,

What that State and Condition is, which
a Person will be found in, before he
can have good and sufficient ground
not to be afraid, or weary,
in going to God?

By J. B.

Printed in the Year 1707.




To the Reader.

Courteous Reader,

WHilst all the World is in an *hurry*, tossed here and there with *vanity* and *vexation*, whilst *few* or *none* almost, are looking after their *future state*, or *regarding* what will become of them to *Eternity*; I judged it not amiss, a little to *call thee aside* into such *serious* thoughts, as it pleased the Lord *lately* to cast into mine *own* heart, whilst I passed away some *restless* nights on my *Sick-Bed*. If thou shalt vouchsafe to read them over, with a *candid* minde, and an *honest* intent, I hope thou wilt not think thy time *lost*, nor bee unwilling that two or three *peeces* more, much about the same *bulk* and *price*, should follow this their *fore-runner*, to *complete* what I propound, if the Lord spare life and
B health,

To the Reader.

health, farther to handle; viz. An Answer to a second great and solemn Question, *What state of Grace a person must arrive at, before he can truly say with the Apostle Paul, that he hath a vehement desire to depart and to be with Christ?* This will make up another little Treatise of its self. The next to which, will bee an Answer to a third Question, viz. *What posture and frame of heart, a person must be found in, that can truly say, he is fit and ready to Dye?* that can say with good old Simeon, *Now let thy servant depart in peace* : To which will bee subjoyn'd, a Discourse, to prove that a righteous mans death, is no other than a going to Christ. This will make a third Treatise. Lastly, the enquiring into the reasons, why a good man should, and will by all means, desire to bee with Christ, and that as soon as possibly may be (let his condition here in this World, bee never so pleasing to flesh and blood) will make up the fourth part,



To the Reader.

part, and so finish the *whole* design:
That which this *last* Discourse will be
founded upon, will be those words,
Which is far better.

And now if any should ask, *why* I
chuse *this* Subject of all others, to
write upon, at *this* time? I answer,
not onely because the *Lord* cast it
strongly into my minde, at a *season*,
when I knew not but that I might
leave the world, and so was willing
to be *preparing* for my change, but al-
so because *all things* here below, seem
to have a *face* of *death* upon them; as
in all places, so *most* of all in this our
poor *ruinated* City of *London*; for be-
sides the *wonderful* desolation of the
Inhabitants thereof, by the *late* *raging*
Pestilence, even *beyond* what hath been
known in any former age; and the *late*
scattering, *impoverishing*, and almost *un-*
der undoing of many *thousands* more, in
the *loss* of their *estates*, *trades*, and other
outward *comforts* and *enjoyments*, and
this *all* *England* over, more or less: I

To the Reader.

say, besides all this, hath not the
wrath of God and men, as 'twere, joyn-
ed in one, to lay the very houses also,
and the habitations desolate; and to
make them likewise feel, such a stroke
of death and dissolution, as they were a-
ny way capable of receiving? Oh!
where, under the whole heavens, is such
another woful spectacle to bee seen!
such an angry mark of divine displea-
sure! such avengements from an offen-
ded and highly provoked God! The
devouring flames that have wasted
many famous Cities in former ages;
viz. Constantinople, Rome, Alexandria
in Egypt, Paris, Amsterdam, Hambur-
rough, the late Imperial City of Aka
in Germany, yea, and in this our Lon-
don too, (as wee finde upon record in
antient story, and as well in the French
and Dutch, as our own English Chro-
nicles,) came short of this.

Nor indeed were the sins of any
of them all, of so deep a Dye,
as that to bring down such judgments upon them, and

To the Reader.

and aggravated with *such incensing* circumstances, as the *sins* of *this our England*, and especially of *London*, are, some of the *chief* of which, the *iniquity* of the times is come to that *height*, as not to *suffer* them to be so much as *mentioned*; and if they must not be so much as *mentioned*, how can they be *confessed*? and *when* will they be *for-saken*? Oh poor *sinful England*! Oh *England*, laden with *iniquity*! *when* wilt thou be *reformed*? *when* wilt thou be *washed* from thy *filthiness*? *when* shall it once be? dost thou look for *healing*, and yet all the while dost what thou canst, to make thy wounds *wider*? and thou the *Metropolis* of *England*, once *famous London*, canst thou hope for better things? upon *what* ground I pray? dost thou *at all* repent of thy *manifold* transgressions, and thy *migh-ty* sins? dost thou *at all* prepare to *meet the Lord* in the way of his *judge-ments*? were *this* evident, there would be *some hope* indeed: Then, perhaps,

To the Reader.

those good words, and comfortable words, which the Angel spake to the Prophet Zachary (chap. 1. 13, 16.) viz. that he would return to Jerusalem with mercies, after it had been burnt 70 years before, by the Chaldean Army, may bee applicable to thee also. But alas! is there any, the least appearance of such a spirit as *this* among us? surely nothing less: For *who*, or *where* (almost) are *any* to be found, that do indeed lay things to heart? *where* are the *men* and *women*, that *mourn*, that *sigh*, for the abominations of the Land? for the detestable things of the Sanctuary? Such as Ezekiel complained of in his time, chap. 5. 11. and chap. 8. throughour; *where* are *any* that lay to heart the afflictions of Joseph? nay, that are affected with their *own* afflictions, in any such *measure* and *manner* as they ought? is not the *sense* of things already off? nay, rather was it ever on, so as it ought to have been? for how else could it bee so soon gone again?

To the Reader.

again? do we not see men walk every day through the *heaps of rubbish with dry Eyes?* yea, with *merry Countenances?* as if *London* were *London* still, and had known *no* sorrow, or *felt the force* of such a consuming Fire? and (which of all things else to me, is as *calamitous*, as any that can be named, and as *bad an Omen*) are not *many, very many*, even of those that *suffered most* in their *Trades*, losses, and sad effects of both, as *little affected* as any other, and as *unreformed?* *Mercies* before did *no good* upon them, neither *sparing mercies*, whilst saved from that *over-spreading Plague*, that carried away so many of their *Neighbours*, *Friends*, *Kindred*, and *Relations*; nor *enriching mercies*, by which they *abounded* in the things of this life, and now *Judgements* do *no good* upon them neither, no, though thereby reduced to *great extremities*, and become the *objects of misery* to all that know them. Oh! how must this *insensibility*, this

To the Reader.

incorrigibleness, needs exasperate an holy God? if people will not return to him when he contends with them, when he smites, and smites so smartly too, and seems to threaten yet worse things, when will they return? Truly the sight of this, were there nothing else to trouble one, would make a true mourner in Zion, not care how soon he were taken out of this evil World, no more to have to do with it. Farewel therefore, Courteous Reader, whoever thou art, and let you and I prepare with all speed for heaven. This is the counsel, and shall bee (through Grace) the practice of him, that as passionately wisheth for thine eternal welfare, as for his own.

William

F. B.

*Presented to
Ozof*



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cond special remedy; and wherein it consists, there are two branches. It is a quiet Conscience, and an excusing Conscience; A quiet Conscience consists also in two things. (1) In a settled and well grounded peace. (2) In being void of offence, both towards God, and towards men. Where of the first.

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SICK - BED Thoughts ;

PHIL. I. 23.

*Having a desire to depart, and to be with
Christ.*

SECT. I.

*The words explained, the Text divided,
and Doctrines raised.*

AMong the many advantages that accrued to the Gospel in general, and to Pauls own spirit, in particular, from his sufferings at Rome, this was one; that he was gotten loose from the world, was raised in his desires after heaven, and

and in more *vehement* longings after *Christ*, so the words (τὴν ἐπιθυμίαν ἔχων) *having a desire*, plainly intimate, The words are very *emphatical*, and saies *Zanchy* upon the place, import three things.

1. An *ardency* of affection, from *θύειν*; *ardere*, which signifies to burn; whence, *appetitus ardens, effrenis libido*, a *burning* desire, a *strong, vigorous*, and *intense* desire; with great *vehemency* and *earnestnesse*.

2. This desire is *intrinsecal*, and productive by the soul only (ἐπιθυμία, quasi, ἐπὶ τῷ θύμῳ) 'tis properly the work of the *minde*, which is the *fountain* from whence all desires flow, the *mint* where they are all coyned; as that is, *such* are the desires; *good* or *bad*: If that be *holy, pure, active, heavenly*, so are the desires; but if the *minde* and *heart* be *impure, cool*, and *faint* in its affections towards *God*, and the *things* of *God*, then the *desires* are so too, *impure, weak*, and *faint*; therefore

3. The

3. The participle of the *present* tense (ἔχων) *having* a desire, notes a *continued act*, a desire *alwaies* in action, ever working, till the *thing* desired bee *accomplished*, and *fully* attained: It is not *slothful*, nor *idle* at all, puts a man upon running without *weariness*, upon praying without *ceasing*.

Now this desire here, is carried out after *two* things; to *depart*, and to go to *Christ*.

First, To *depart* (ἀναλῦσαι) or, to be *dissolved*, say our old English Bibles, agreeable to *Jerome's* Translation, by the *Latin* word *dissolvi*, which is to bee *resolved* into our *first* principles, the body to the *dust*, and the *spirit* to God that gave it: Which also *Scaliger* and *Erasmus* follow. Many learned men have *criticised* upon this Greek word, and given their *various* opinions about the *true* notion of it; the *chief* of which, because they have something of *instruction* in them, I will here take notice of, and *recollect* together.

Some;

Sometimes 'tis the *Marriners* word, (*verbum a nautis translatum*, saies *Erasmus*) when he doth (*solvere Anchoram*) loosen his Ship, weigh Anchor, and upon the very first fair wind, makes *haste* to bee gone to his desired Port: Thus the *Syriack* reads it; so doth *Chrysostome* and some others. And indeed, what is *this* life of ours here in *this* World, but a *flitting* up and down, and *changing* place, as a Ship at Sea, that still is passing to and fro, from shore to shore? and whilst it doth so, doth it not meet with many *troublesome* and *rough* Seas? and is it not often endangered by *high* winds, *boisterous* waves, *rocks* and *quicksands*? than which, what can be a more *lively Emblem* of the life of man, which alwaies encounters so many *hazards* and *tosings*, till at last it grows *leaky* and *crazy*, like an *over-worn* Ship, that can sail no longer? and is it any marvel, if then it be willing to weigh anchor, and get with what *speed* it may,

to the *Heaven* and *Haven* of its rest ? Even an *Heathen* hath passed this sentence upon the life of man , *Seneca* by name, who, writing to *Polybius*, hath these words, (*in hoc tam procelloso & in omnes tempestates exposito mari, navigantibus, nullus portus nisi mortis est.* Ad Polyb.c.28.) in this tumultuous and stormy sea , exposed to all manner of tempests , no safe Port is found to the Saylers, but that of *Death*. The like passage *Ambrose* hath after him in his Book, *de bono mortis*, c. 8. *Fust mors salutis portus*, to a just man, death only is the safest Haven.

Sometimes 'tis the *Souldiers* word, when hee doth (*soluere funes*) at the command of his General, *loosen his Tent* in which hee lies upon the ground, *plucks* up the stakes, *unties* the cords, that he may quit his old quarters for new ones : And what metaphor can bee more proper than this also , to set forth our condition here ? for is not the life of every good Christian in this World,

World, a *Souldiers* life, under his *Captain General*? and must he not alwaies be, both in a *fighting* and *moving* posture, ready to *follow* his *General* where-ever he marcheth? must he not *sit loose* from every place, and carry, as I may so say, his *Tent* with him, to *pitch* it down, and *take it up* again, as occasion serves; till at last the *cords* be not only *loosned*, but *broken*, and especially that *silver-cord*, mentioned in *Eccles. 12. 6.* by which the soul is *fastened* to its body, as to its *Tent*? and what else do the two great Apostles, *Peter* and *Paul*, mean, but *this*, when they speak of their *earthly Tabernacles*, in which *Paul* said, he *groaned* (2 Cor. 5. 2, 4.) and which *Peter* said, he *must shortly put off* (2 Pet. 1. 14.) *Erasmus* falls in with *this* construction of the Word likewise, as well as of the former.

Sometimes 'tis the *waggoners*, or *Carriers* Word (*verbum ab aurigis ductum*, saies *Beza*) when he doth (*so-*
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were lora) unharness his Horses at his journey's end. And do we not *unharness*, as 'twere, and put *all off* when we *prepare* for the grave, towards which wee have been fetching *many a weary* step, and drawing many a *hard* draught all our life-time, and this too, with many a *smart* lash, and sometimes *goades*, to *quicken* us, how *gawled* soever our *sides* have been, in the mean while, with *heart-akeing* cares and griefs, and the sorrows which we *e-very* day meet with.

Sometimes 'tis the *prisoner's* word, when he doth, *solvere vincula & catenas post se relinquere*, unfetter and unshackle himself, or hath his *bonds* and his *chains* knocked off, as *Peter's* were by the *Angel* when he was in prison, (*Acts 12.7.*) And this is the way *Tremelius* seems to go while he translate's the word (*Liberari*) to be set at liberty, or freed out of prison. *Pythagoras* that knew nothing *above*, or *besides* nature, could instruct his *Disciples*

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ciples in this, that the Body is but a prison to the Soul; and that it is one of the *chiefest* businesses of Philosophy, (*animam de carcere corporis liberare*) to deliver the soul from the prison of the body, as he is quoted by *Ferome* against *Ruffinus*: And many times what a *dark, loathsome*, and *uncomfortable* prison is it? a kind of a *naughty* and *filthy* dungeon, especially to men of *melancholly* constitutions, and under the power of their own *filthy* lusts, and *guilty-consciences*.

Sometimes sayes *Erasmus* again, It imports as much as (*sarcinas colligere, & ad iter preparare*) to take up ones pack and be gone, and so it is a word proper to *Porters* and *Pedlars*, which carry heavy *burdens*, and *packs* at their back, as having no other Trade to drive but this. And I pray, what is *this* body of ours, but a *burden* of clay, a *clog* of flesh, which we every day, where-ever we go, do bear about with us? And oh *how heavy* and *tiresome*

some is it in a time of sickness to be troubled with it! How painful to the weary bones, and the feeble knees, to tumble and toss, first on one side and then on the other, and this an hundred times in a night! Sometimes chill and cold, causing every joint to shake, and as it were to beat together; at other times, all in flames and burning, like a fiery Oven! After which, perhaps, 'tis parboyl'd in its own moisture, and at last, left so faint and weak, as if all its nimble and volatile spirits had quite forsaken it! Hath not many a strong man, many a lusty, bail, debonaire son of Adam been thus surprized on a sudden? Once it was my lot to be in company (on a Tuesday-night) with a person of as great strength and vigour, as any I knew: who speaking of his great prowess and courage in many feats of Activity, and particularly of his wrestling, leaping, vaulting, and how many hundred pound weight he could take up with his Teeth, and

swing over his head with *one hand*, and that with ease, stripping up his *brawny* arme, in a kind of a *boasting* way, caused me to take some more than ordinary notice of him: but this vain man, having at that time gotten a *little cold*, before forty eight hours more were passed, was so *enfeebled* with a Rheum and Cough, that he lay *groaning* in a very *pittiful* manner, to the *admiration* of all that knew him, not having strength enough to *turn* him in his bed, so that he dyed on the *Thursday*, and the next day after, which was *Friday*, in the same week, I followed him *to his grave*. Well therefore doth the Prophet say, Let not the *mighty* man glory in his *might*; for even such an one may dy in his full strength: whilst *his breasts* are full of *milk*, and *his bones* are moistened with *marrow* (Job 21. 23, 24.) though he be wholly at ease, at present: yet before another day comes, he may be in great pain, and upon his sick-bed, may have

cause

cause to cry out with the Apostle, (2 Cor. 5.4.) *We groan being burdened.* And here, methink's, may very aptly be sub-joined that excellent passage of *Seneca*, in the 35th. Epist. of his first Book of Epistles, the consideration whereof (referring to what went before) will elevate and lift up the Soul, sayes he, *Animum, qui gravi sarcina pressus, explicari capit, & reverti ad illa quorum fuit, nam corpus hoc animi pondus ac pœna est; premente illo urgetur, in vinculis est, nisi accessit Philosophia, quæ à terrenis dimittit ad divina:* the Soul, which, being pressed down with an heavy burden, desires to return from whence it came; for this Body of ours is but a weight and punishment unto the Soul, so long as that oppresseth it, 'tis as 'twere in chaines, till it returns from this earth to Heaven.

Sometimes 'tis the *Traveller's* word, when he doth (*migrare ex hospitio*) quit his *Inne*, and goes far-

ther on, and so *Beza* translates it, as some others before him had done: and what *thence* can we infer, but that this world is no more than an *Inne*? where we make but a *little stay*, having a *journey* to go, and so must not take up our abode here. Excellently speaks *M. T. Cicero*, in his *Cato major*. *Ex vita hac discedo, tanquam ex hospitio, non tanquam ex domo, commemorandi enim natura, diversorium nobis, non habitandi, dedit*: I depart out of this life, as out of an *Inne*, not as out of an *House*, Nature having given it to us, as a place only to lodge in for a short time, not to dwell in.

Sometimes 'tis the *Strangers* word, who is a kind of *Pilgrim* abroad in *foreign Countreys*, far from home, which when he desires, and is resolved to repair to, either as *wearry* of his *wandings*, or by a *call* from his Father who sent him thither, is then said (*ἐκβαλεῖν, redire Domum*) to return home: Thus *Athanasius* takes it; yea, and a greater

greater than he, even the *Holy Ghost* it self, (*Luke 12.36.*) where, when the *great Lord* there mentioned, is said to *return home*, 'tis thus phrased, (πότε ἀναλύσει) Now how aptly this also expresseth our condition here, the holy Scriptures do frequently tell us. For did not the *Patriarchs* of old account themselves as *pilgrims* and *strangers* in this world? What sayes *Jacob* (*Gen. 47.9.*) *The dayes of the yeares of my pilgrimage are an hundred and thirty yeares, few and evil have the dayes of the yeares of my life been, and have not attained to the dayes of the yeares of the life of my Fathers, in the dayes of their pilgrimage.* So *David*, (*Psalms 39.12.*) *I am a stranger with thee, and a sojourner, as all my fathers were:* And hath it not been thus with all the sons of men, in all ages? though 'tis true, few, or none almost but good men have thought so, that have been thorowly convinced, and believed that their *home* is somewhere else, even in

heaven where their father dwells: there, there it is, that they have a dwelling indeed, a dwelling properly their own, an house built on purpose for them, a sure house that will alwayes be new, and never grow old, that is their home, and thither they all hasten, even upon the very first call of their heavenly Father.

Once more ere I leave this Word, and then Ile have done with it. *Tertullian* about the middle of his Book *de Patientia*, translates it thus, *Eupio recipiam*, I desire now to be received, or taken up, (he means into the Heavens): as 'tis said of *Christ himself*, when he ascended (ἀνελήφθῃ εἰς τὸν οὐρανὸν) he was received up into heaven, (Mark 16.19.) *Luke* varies the word, and sayes, (Chap. 24. 50. ἀνεφέρετο) he was carried up. And (in *Acts* 1.9. ἡ-γήθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν) he was caught up, and a Cloud received him; it comes all to one, and intimates thus much, that in our passage out of this life

life to Heaven, we are not *alone*, but are accompanied with *blessed Angels*, that do as 'twere wait to receive our *soules*, as soon as ever they *leave our bodies*, and then *carry* them up, where they carried the soul of *Lazarus*, even into *Abrahams bosome*, (Luke 16.22.) and this was it which the Apostle *longed* for, and which it seems, as to his *own particular* he most desired, namely, to be *carried up to heaven*, as I may so say, on the *wings of Angels*: he had often fled thither himself upon the wings of *Faith* and *Prayer*, but now he would fain go thither for *good and all*, as our Proverb is; he would have the *winged Cherubims* now come and *fetch* him from hence, as being *wearry* of staying here any longer; I, but *whether* would he be fetched? *whether* would he go? Himself tells us, He would go to Christ, (ὃς σου χειρὶ ἐίρειναι) *I desire to depart, and to be with Christ*; Mark the words, he doth not say, I desire to go to heaven, or to be among

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the soules of *just men made perfect* ; to be where the *general Assembly of the first-born* are ; or to be in the *heavenly Jerusalem*, to be a *glorified Saint*, and among the *innumerable company of Angels*, but, *to be with Christ*, as if that were (*instar-omnium*) in stead of all, or better than all. Heaven it self is not *so much an Heaven* to an holy heart, no, not when it is in Heaven, *as Christ is* ; all the rest of the glories there, *are but beams of this Sun* : it is the presence of *Christ only*, and of *God in Christ*, that makes Heaven, Heaven: (*Cælum ipsum non esset Cælum, absente Christo*) Heaven it self would be no Heaven, if Christ were absent.

But perhaps some will say ; Was Christ *absent* from *Paul*, or *Paul* from him, and that *even now* at this time, when he sayes, he desires *to be with him* ? How could he have been so *valiant*, so *couragious*, so *bold* for the truth, and that even in the face of the *Imperial Court* it self, under the very
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nose of that bloody Nero, that was then Resident at Rome, while he was a prisoner there, had not Christ been with him? and been with him, in more than an ordinary manner?

To which I must answer without any denial at all, that it is most true; a great presence of Christ was with him, no doubt is to be made of it: how else could he have suffered so great things for his Name, as was by Christ himself foretold he should, (*Acts 9. 16.*)? How else could he have run through so many and great sorrows, which himself innumerates in *2 Cor. 11. 23-29.* Where he tells us, that he was in labours more abundant, than any other of the Ministers of Christ, in stripes above measure, in prisons more frequently, in deaths oft: Of the Jews five times received I forty stripes save one: thrice was I beaten with Rods: once was I stoned: thrice I suffered ship-wrack: a night and a day I have been in the deep: in Journeys often: in perils of

*waters : in perils of Robbers : in perils
 by mine own Countrey-men : in perils
 by the Heathen : in perils in the City :
 in perils in the Wildernesse : in perils in
 the Sea : in perils among false Bre-
 thren : in weariness and painfulness :
 in watchings often : in hunger and
 thirst, in fastings often : in cold and
 nakednesse, besides those things that are
 without (*χωρίς τῶν παρῆτος*) that
 which cometh upon me daily, the care
 of all the Churches. Now had not
 Christ been with him in all these
 troubles, what had become of him ?
 would not the wrath of men have
 swallowed him up ? The manifold
 dangers he encountred with, have de-
 stroyed him ? Would not both Sea
 and Land have been against him, and
 many a time have devoured him ? Yes
 verily, had it not been that Christ was
 with him, strengthening him, support-
 ing him, comforting him, enabling him
 both to do, and endure all things, he
 had been as miserable a man as had
 been*

been then alive. But it is most evident that *Christ was indeed with him*, and took as much care of him, as ever good master did of a most faithful servant, or the most benigne Prince did of a most loyal Subject, that did him the most singular and eminent service.

But though this be acknowledged, and cannot be in the least denyed, yet *Pauls* words are not vain words, or any way inconsistent with this Truth: when he saith, *He desires to depart, and to be with Christ*: For,

First, Though *Christ* was with him in, and by his *Spirit*; with him in his *Image* upon his *Soul*, and the *divine impressions* thereof upon his *Heart*: Though he was with him by *protecting* him, *blessing* him, *delivering* him from a thousand evils, that otherwise would have befallen him. Though he had many a kind message from *Christ*, many a sweet *Love-letter*, as I may so speak: yea, and more than all this,
many

many a precious *Jewel*, as 'twere sent as Tokens from him; though he found and felt the secret *influences* of *Christ* shed all abroad in him, and such powerful *attractions* after him, by the effusions of his *Oyntments* and *sweet-smelling Myrrhs*; yet all these were rather the *things* of *Christ*, and some expressions of good will from him at a distance, than *Christ himself*. It was the *Person* of *Christ* that he desired: I mean, his *personal presence*, and *personal communion* with him: not onely *interest* in him, (for this he had where ere he was) but *Vision*, as *Penelope* said to her *Ulysses*. *Ovid. Ep. 1.*

Nil mihi rescribas, attamen ipse veni.
'Twill not suffice if thou thy Letters send,
Thy presence only will the matter mend.

Write what he would: 'twas *himself* onely coming in *person* to her that would satisfie her. Thus the *Persian Lady* to her Prince, when he offered her a very precious *Jewel* to wear for

for his sake, 'tis *your self* Sir I desire to enjoy (*Tu mihi, sola gemma es*) these *without* you lose their value, and in my account will be little worth. In like manner our *Apostle* here, placeth his *chiefest* happinesse in the *sight* of Christ, and *being in person* with him. *Bernard* (in *Psal. qui Habit.*) expresseth it to the life: *Esse Christum cum Paulo magna securitas: esse Paulum cum Christo summa felicitas*, Christ his being with *Paul* was his great security; but *Paul's* being with Christ, was his highest felicity.

Secondly, when *Paul* desires to be with Christ, the meaning of it in *this* place is, *so to be with him*, as to have the most *full enjoyment* of him that he could be made capable of, to be in the *full view* of him, even *face to face*; Here he had but *glympses* of him, and that *by faith onely*, and through *thick clouds*, and this but *now and then* too, which though *very refreshing* to him, yet *far* from making up *such a blessedness*

fedneſſe as the *constant* and *un-inter-*
rupted enjoyment of him would give.
This, and nothing *leſs* than this will
 put an end to his deſires , and afford
 him the *content* he ſeeks for , *omnis*
motus tendit in quietem , all motion
 aims at reſt, but *this* moſt of all.

Thus we have the Apoſtles *deſires*,
 what they are , and how vehement,
 and the object about which they are
 converſant , together with the Me-
 dium , or way for the attaining of
 them: *he would depart and be with Chriſt*,
 Let us next ſee the reaſon of his de-
 ſires, πολλῶ γὰρ μᾶλλον κρείσσον, *which*
is far better , ſo 'tis tranſlated : but it
 would be *better* expreſſed by a right
 Engliſhing of the *cauſative particle*
 γὰρ, *for*: *for* it is far better, *far better*,
multo magis melius , ſaies the vulgar
 tranſlation, much more better : *Longè*
enim optimum eſt, ſaies Beza , for that
 is farre the beſt. Properly, the words
 may be rendred, by *much rather bet-*
ter, *better by much*; or, as 'tis in the old
 Bibles,

bibles, *best of all*. But for whom? not for *you*, saies the *Apostle*, but for *me*, I am sure. Indeed for *your sakes*; Methinks I could be content to *stay a while longer*; but when I consider how *sweet* it will be, to be with *Christ* for altogether, and in the *highest* and *fullest* enjoyment of him, then I am *impatient* till I am with him. His love to the *Phillippians* was *great*, and his love to *himself* was *great too*; Willing he was for *their sakes* to stay, and yet for his *own sake* more willing to go. *Ego met mihi proximus ipsi*, I am nearest to my self, may every man say. It were something *strange*, if a man should not love himself *first*, I was about to say *best* too, next unto the *God* that made him, and *sweet Jesus* his *Redeemer*; yet *Paul* sayes, that even in *this* case he was in a *straight* (οὐδέχουμαι) I am in a *straight* between two: he was *besieged* on both sides, which to yield to he doth not well know, but at last resolves, that for *their furtherance* and

joy of faith, if Christ should see if he would abide and continue yet longer with them; *vers. 24. 25.* he that could wish himself even accursed from Christ (*amazing expression!*) for his brethren his kinsmen according to the flesh (*Rom. 9. 3.*) was here willing, all things considered, to come somewhat the later to Heaven, (which yet he most of all desired) on condition to help on the work of the Gospel yet a little further, and to give a more firm establishment to the Churches of Christ. Oh rare temper ! What an holy struggle was now in Paul's heart, between the love which he bare to Christ and his people in this World, and the love which he bare to Christ and himself in the other World ! Will it not be hard to determine, in which of these he exercised the greatest Grace ? and also which of the two graces now at work in his heart was the most noble : his self-denial, or his self-love ?

But enough of glossing upon the Words

Words, which I have been the larger in, in reference to what will follow in the several Points to be handled from them.

As for the division of them, they fall into *two* parts : (1) a *declaration* of the Apostles desire, which is to *depart and to be with Christ*. (2) the reason of this his desire, *which is far better*.

The Doctrines arising from the words are *these four* : the first is a Doctrine that lies *couched* in them, necessarily *implied*, though not so plainly *expressed*, it is this :

That *whoever hath a true and saving interest in Christ, hath good and sufficient ground not to be affraid, or unwilling to dye*; this I take it is included and must be understood, for he that desires to dye, and to go to Christ, must needs be supposed *not to be affraid, or unwilling to dye*, (*omne majus continet minus*) every greater contains the lesse : a man must first be *past the*
 ✓ D 2 *fear*

fear of Death, before he can have a desire of death, especially such a vehement desire, as is here meant; as in goodnesse. No man can be positively good, but he that is first good negatively; first he must (removere prohibens) take away that which hinders his being good, before he can be truly good; even so here in the case of death; The fear of death must first be removed and conquered, before there can be any actual desire, at least any great and strong desire of it: This then is the first Doctrine.

The second is this: That no person whatsoever is so fit to dye, as he that can truly say with our Apostle here, he hath a desire, an earnest and ardent desire to depart, and to be with Christ.

The third is this. A righteous mans death, is no other than a going to Christ.

The fourth this, from these words for it is much better: That there is reason, very great reason, how happy soever a mans condition may seem to be

this world, yet even then when it is thus with him, to depart hence and to go to Christ; yea, and to desire it, and that greatly.

S E C T. 2.

The first Doctrine propounded, and the method layed down for the handling of it.

THe first Doctrine then is this:
That whoever hath a true and saving interest in Christ, hath good and sufficient ground, not to be affraid, or unwilling to dye.

The method I intend to handle it in, shall be this: (1) To consider what are the just causes of the fear of death. (2) What it is that gives a good and sufficient relief against the said fear; which, whatever it is, is likewise a clear evidence of a true and saving interest in Christ. (3) I shall endeavour to answer two very important objections, which may seem strongly to

oppose the whole Doctrine, and all that is said upon it. (4) Make use of the whole, partly by way of *information*, and partly by way of *exhortation*, and that both to good and bad.

S E C T. 3.

The true causes assigned, that justly fill men with horror and dread of the thoughts of death, and so render them much affraid, and unwilling to dye.

THere are many things that justly cause a fear of death, even a great and terrible fear.

First the consciousness of sin and guilt, especially in the state of *unregeneracy*, which is alwayes accompanied with *impenitency* and *unbelief*, the two *dammning sins*, not but that all other sins, even the least that is, hath *desert* and *provocation* enough in it, to *damm* any one that is guilty of it.

but

but *Faith* and *Repentance* where-ever they are in *Truth*, will take all off; even millions of guilts, and make the blackest sins that are, as white as snow; scarlet and crimson sins to bee as wool, (Isa. i. 18.) Now where these are wanting, and so the guilt and filth of every sin remaining, and upon all occasions flying in a mans face, and fixing their venomous stings in his heart and conscience: How terrible must this needs be? For do not thoughts of the wages which these sins not repented of, do deserve, come pouring in upon him, as at all times, so most of all when *Death* approaches? Though before he lul'd his conscience asleep, and would not suffer it to be awakened, neither by a quickning Soul-searching Ministry, nor the plain-dealing of faithful friends: Yet now *Satan* and *Conscience* too, will both speak, and speak aloud too; yea, though *Satan* should say nothing, but be altogether silent; yet self-accusations, and self-condemnations

will speak enough to fill the soul with horror, and leave it in such distresses, as no remedy can be found, for while the aforesaid *impenitency* and *unbelief* remains to be (αὐτοκατάκριτος à semet ipso *damnatus*) self-condemned: Who can express the *terror* of it? and indeed *this* is that, not so much *Death* it self, as begets so much *fear* and *dread*: As *Ambrose* in his discourse *de bono mortis*, doth learnedly argue; where in his eighth Chapter, he hath many excellent passages to this purpose: *Mors peccatorum pessima* (saith he) *non utique mors pessima generaliter, sed pessima specialiter peccatorum, unde liquet acerbiter non mortis esse, sed culpa;* the death of sinners is the worst of deaths, not death in general, but the death of sinners; From whence 'tis evident, that the *bitterness* is not from death it self, but from the crimes that merit it. Again a little farther, he hath these words: *sua igitur unusquisque conscientia vulnus accuset, non mortis acerbiter*

tatem.

tatem. Let every one therefore that by his Sin hath wounded his own conscience, lay the blame there, and not upon death. And again, *Non enim habemus, quod in morte metuamus, si nihil quod timendum sit, vita nostra commisit;* There will be no cause of fear in death, if in our life-time we have done nothing; that we have cause to be afraid of. Once again, *Prudentius delictorum supplicia terrori sunt, delicta autem non mortuorum actus sunt, sed viventium;* To wise men, the punishment of offences is matter of fear, now these are the acts, not of dead-men, but of the *living*: This then is the first thing that gives *just cause* of the fear of death; Sins not repented of.

Secondly, The apprehension of *Divine displeasure* hereupon, and the *Wrath* of an *Offended God*, a *Wrath unappeased*, an *infinite wrath*, a *wrath intollerable*, and *unexpressible*; a *wrath* inflicted by an *Omnipotent Power*, in
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comparison of which, all the *tendings*, *tearings*, *cruciatings*, *burnings*, *rackings*, *torturings* of mens bodies here, by all the most exquisitely invented torments, upon *Racks*, *Gibbets*, *Wheels*, *Gridirons*, and other engines of cruelty, are but a *flea-biting*. The principal torments here, I mean from the sense of Divine wrath, being chiefly seated in, and mostly inflicted upon the *minde*; not but that the body too, when 'tis risen from the Grave, shall have its share in these sufferings in conjunction with the soul, even to its utmost possibility of bearing them.

Thirdly, An *obnoxiousness* to all this, by the *fixed* Law of God, which cannot be altered, and by which he stands accursed, and subject to all the direful threatnings thereof, so long as he remains in this his *unregenerate* and *impenitent* state. This is another thing that adds unto his fear.

Fourthly, The thoughts of that most just, and great Tribunal, at which he

he must one day stand, and where an account must be given, of every thought, word, and deed, how wicked, how vile soever, and howsoever circumstanced; all must be detected then, and laid open before Men and Angels: All night-sins, secret-sins, heart-sins; The Thief, the Murderer, the Adulterer, the closest and most undiscovered Hypocrite, shall then be known what he is, and all his iniquities start up before him: The Books shall be opened, the Book of a mans own Conscience, the Book of Gods omniscieny, the Books of Record in Heaven: And then shall the impenitent, hardened sinner stand before his great God and Creator, (who will now be his Judge) as a guilty Malefactor; and as I said before, self-condemned. There shall need no farther evidence than himself against himself; All his scoffings and scornings of God, and the things of God; of his holy Waies, Ordinances, People; all his contempts of Christ, and tramplings under

der-foot of his *most precious blood*; all his *heightings, neglectings*, and *opposings* of the Spirit of Grace, and the *work* of it upon his own heart, all his *abuse* of *Mercy*, and of the *Patience*, *forbearance*, and *long-sufferings* of God towards him shall be *remembered*, and set in such order, as to give him a *full view* of all at once : Now how *dreadful* must the *very thought* of this also needs be to an *impenitent* and *hard-hearted* sinner, if ever his *Conscience* be but in the least *awakened* ?

Fifthly , The *Heart-sinking expectation* of that most *dreadful Sentence* of *Condemnation* to be pronounced upon him , in *these* or the *like words* : *Go you cursed into everlasting destruction, into Hell-fire, there to be tormented with the Devil and his Angels*. I and to be tormented by them, as well as with them. For the Devils shall not onely be *companions*, and *sharers* with the damned Sons and Daughters of men; (or rather the Sons and Daughters of men,

men, shall be sharers with the Devil and his Angels, for whom, as for the first offenders, Hell-fire is said to be prepared, Matth. 25. 41.) but shall also be their tormentors and Executioners: and what greater aggravation can there be to the misery of Malefactors, than that those that hate them most, and likewise have the greatest skill, and strength in inflicting torments, yea, and exceedingly delight in such cruel work, and are never weary of it, should be their Tormentors?

Sixthly, The consideration of a most severe and impartial Justice, which in case of non-satisfaction otherwise made, will certainly have the utmost vengeance taken in the Execution of the aforesaid sentence.

Seventhly, And of an utter impossibility of making the satisfaction required. For who can do this, that hath no Christ to undertake it for him? as a Man living and dying in a state of unregeneracy hath not, nor can never hope

hope for it. And having ~~no~~ *Christ* to
satisfie for him, so *no Mediatour* nor
Advocate to stand betwixt God and
 him, to *plead* for him, or put in *one*
kinde word on his behalf.

Eighthly, Thereupon sees an *abso-*
lute necessity of his being *unspeakably*
miserable, and this too, *more waies* than
 one, (1.) By the punishment of *losse*.
 (2) By the punishment of *sense*. By
 the *punishment of losse*, a *total separation*
 from the *comfortable* ~~presence~~ *presence* of God,
 and the *Glory of his Power*, ~~as~~ *Thes. 1.*
9.) I say, from the *comfortable* ~~pre-~~
sence, for from his *essential presence*
 none can be separated, no not either
men or *Devils*, though they *make*
their bed in Hell. (*Psal. 139. 8.*) and
 then also by the punishment of *sense*,
 of which I gave ~~you~~ *touch* before. In
 these two (*pana damni. & pana sensus*)
 the punishment of *losse*, and the pu-
 nishment of *sense*, the *whole torment*
 of the damned consists; and therefore
 in the *sentence* given upon them, both
 are

are contained, *Depart from me ye cursed:* There's the first, the punishment of loss; *into everlasting Fire, prepared for the Devil and his Angels;* there's the second, the punishment of sense; what this *Hell-fire* is we find expressed elsewhere, in other terms, in *Matth. 8. 12.* 'tis called *outer darkness, where is weeping and gnashing of teeth,* a fire without light, which hath something of comfort in it, but here is all darkness, in *Matth. 13. 42.* 'tis called a *Furnace of Fire,* and *weeping* is there added to *weeping,* in *Isa. 30. 33.* The Fuel of this Fire, 'Tis said to be a *pile of much wood,* and that *the breath of the Lord like a stream of brimstone doth kindle it,* *Rev. 14. 10.* 'Tis called *the wine of the wrath of God,* a *cup of indignation without mixture;* that is, 'tis pure wrath, 'tis all wrath, and nothing else but wrath; Justice without any the least tincture of mercy: And 'tis poured out too, poured out, *q. d.* without measure, to note the abundance of it.

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To which, Lastly, must be added that all this is *eternal*, 'tis *everlasting* Fire, *everlasting* as well as *devouring* Flames: *everlasting burnings* ! Isa. 33. 14. not onely without the least hope of *mitigation*, or *abatement*, but of *intermission* too; When *millions* of *millions* of *ages* are past, *still, still*, there is as much to come, and the reason is, because 'tis an *infinite* punishment that is due, which since *finite* Creatures can *never* undergo, therefore they do as it were *compensate* by the *eternity* of it. Christ ~~hee~~ being an *infinite person*, could, and did stand under *infinite wrath* for those he dyed for; and so God hath received *full* payment, his Justice is *fully* satisfied for them, which it can *never* be by the *sufferings* of the *damned*, to *eternity*.

Now lay *all this* together, and how can it do otherwise then minister most *dreadful* terrors to the minde of any unregenerate man (that is not *totally* blinded,

blinded, and of a *seared* conscience) to think of dying?

S E C T. 4.

What it is that gives a good, and sufficient relief against the fear of death, greatly fortifying, and encouraging the heart, when it makes its approach unto it: Where first, the Remedy is laid down more generally.

HAVING spoken of those things which do justly cause a very great fear and dread at the thoughts of Death: I wil now apply my self to the best Remedies I can, against the said fear.

And the first and surest Remedy of all, is a *fundamental* one, that never fails; that is, never fails of becoming a good and sufficient ground against the said fears: It is a true and thorough change upon the heart, a saving work

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of Grace, whereby a man is *regenerated* and become *wholly* a new Creature: When a man can give good proof of this, that he is *indeed translated from the power of darkness into the Kingdome of the dear Son of God*; is no longer under the *power of the Prince that rules in the Air*: He may then also truly say, and *build* upon it, that he is no *Childe* of Wrath, and so consequently, hath *no cause* to be afraid of death; for why is *death terrible* to any, but for *this reason*? Among others, as we have heard, because it is an *inlet* unto *Wrath*, that is, to such as are *Children of Wrath*, but to none others: not to such as are *born again*. For as 'tis true on the *one hand*, that *except a man bee born again, he cannot see the Kingdom of God*, (John 3. 3.) So on the *other hand*, it is every whit as true, that hee that is *born again*, shall *never see Hell*, much less shall he *feel it*, or *come into it*. But then let not any man *deceive himself*, and take that for a *New-birth* which

which is no such thing. Many *pretenders* there are herunto, many that will needs pass for the *Children* of the *Kingdome*, such as the *self-justiciary*, the *civil*, *just*, *moral*, *righteous* man; that *harmes* none, is *charitable*, *beneficent*, and *helpful* to many; *affable*, *courteous*, and ready to *do good* to all; as opportunity is given him; yea, and seems to do what he doth *cheerfully*, and as one *glad* of the *occafion*, and perhaps goes *further* than this too, is very *zealous*, *holy* and *religious* in his way, keeps his *Church* constantly, and it may be *prayer* in his *Family*, also *instructs* *Children* and *Servants*, and what not of this kinde? but if you *search* him to the *bottom*; a fine spun *Papist* may be as good as he, his *light* *within* him, and his *holy conversation* without, may be no better than *Papist* *merit*; he may bee off from the *foundation* for all this, and bee farre enough from the *true* work of *Regeneration*, and *such* a *faith* and *repentance*

as *only* fits for Heaven. How *many*, and especially in this our *present* age, have, and still do, split upon this *Rock*, in establishing their own righteousness instead of submitting to the righteousness of God, as the *Judaizing Christians* did in the Apostles daies, *Rom. 10. 3.* and for such as these, what-ever conceits they may have of themselves, I will not warrant them from the fear of *Death*, or secure them against it, their conscience may possibly be better informed, concerning their *inward* state, and then what wil follow we may easily guesse, either another more thorough work upon them, or such terrors at the hour of death, as cannot be removed.

And if any shall ask, How may we know when the work of *regeneration* is right and sound indeed?

I briefly answer: The Apostle hath given the character of it, in few words, but very fully and significantly, in *2 Cor. 7. 10, 11.* *Godly sorrow* worketh repentance to salvation not to be repen-

ted of: For behold this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge: In all things ye have approved your selves to be clear in this matter. Here are inward works, works of mortification, works of sanctification, heart-works, such as all the faculties and affections of the soul are imployed in; not meer external acts, and outward formalities, without life and power: An Hypocrite may go as far in these seemingly, yea, and farther too, than some sound and sincere-hearted Christians. Look therefore into thine heart, examine the matter there, and do it faithfully, without putting a cheat, or fraud upon thy self, and if thou findest thy self under this character, that the Apostle here gives of a true penitent, then I dare pronounce thee a regenerate person, and one that hast no just reason

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to be afraid, or unwilling to dye.

S E C T. 5.

Two more special remedies added to the former, viz. a reconciled God, and a good conscience. Where first, of a reconciled God.

TO the aforesaid general remedy, I shall add two special ones, which yet do more or lesse, alwaies accompany the former.

The first is, a *reconciled God*, which speaks much, particularly these five things.

First, That Divine Justice is fully satisfied, so fully, that it can lay no farther claim; upon which God presently saies, concerning the soul for whom such satisfaction is made: Delivered him, for I have found a ransom: I am well appayed for all the wrongs hee hath done unto me, and for every debt he hath contracted.

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Secondly, That Gods anger is thereupon appeased, his wrath extinguished and so himself wholly pacified, and attoned: All displeasure, is now gone; not an angry word now, nor an unpleasing look any more; And when all frowns are out of Gods face, why should not all tears be wiped from our eyes?

Thirdly, It alwaies brings pardon with it. Reconciliation necessarily supposeth a total removal of guilt. No charge comes in against that soul, with whom God is reconciled; nor none will be heard against it; How busie soever Satan is, that great accuser of the Brethren, yet he can do nothing now; when the Attonement is once past, and remission obtained through the blood of Jesus, it abides for ever; 'Tis everlasting mercy, everlasting love. As God is unchangeable in his Nature, so in his Word and Promise: Hath hee made it one branch of the Covenant to pardon the iniquity of a poor penitent Believer, and remember his sin no more?

Jer. 31. 34. He will be as good as his word, and the Soul that *trusts* him shall *finde* it so.

Fourthly, By means of *this* the soul stands *wholly blameless*, and as 'twere, without the least *spot* or *wrinkle* before God : 'Tis a *pure* and an *holy* Soul, so *thoroughly washed* by an *all-cleansing* blood, (so 'tis called, 1 *John* 1. 7.) that *no defilement* remains upon it; *nothing unlovely*, or *displeasing*. It is become a *great beauty*, as I may say, now, and a very *taking Object* in the eye of God.

And thereupon, *Fifthly*, he takes it into his *peculiar favour*, and admits it into his *very bosome*, as his *Spouse-Royal*. Queen *Hester*, when first *purified*, and *perfumed* with the *Oyle of Myrrhe*, and other rich *Odours* (*Esth.* 2.) was not *more acceptable* to the embraces of *Ahasbuerus*, than a soul *thus cleansed* and *purified by the blood of Jesus*, and *sweetned* by his *precious Oynments*, is unto the *God of Glory* : Hee is no longer

longer now a *stranger*, much less an *enemy* unto the soul, but a *dear Lord*, and *Husband*; a *God in Covenant* with it for ever.

All which considered, tell me *what reason* is there, or *can* there be for any man to be *afraid*, and so consequently *unwilling* to dye, with whom God is *thus reconciled*? Sure none at all. And this is the first *special Remedy*.

S E C T. 6.

Of a good Conscience, which is the second special Remedy, and wherein it consists: It hath two branches; 'tis a quiet Conscience, and an excusing Conscience; a quiet Conscience, consists also in two things; (1.) In a settled and well-grounded peace. (2.) In being void of offence, both towards God, and towards men. Where of the first.

I Come now to the second special Remedy, a good Conscience, which doth

doth likewise much fortifie against the fear of Death. I shall not here speak of Conscience at large, neither of its *Nature*, nor several *operations*, nor enquire whether it be properly an *Habit*, as *Scotus*, *Bonaventure*, and *Durandus*, with other *Schoolmen*, would have it, but onely briefly lay down a few things, for the right understanding of it.

First, Then it may be thus described. It is the judgement of a man concerning himself; as it is subjected to the judgement of God the supream Judge; and is that which God himself, as I may so say, appeals to, (*Isa. 5. 3.*) Judge, I pray, betwixt me and my Vineyard. So, *1 Cor. 11. 31.* If we would judge our selves, we should not be judged, And

Secondly, 'Tis said to be a good Conscience, when it judgeth rightly, and according to the Word of God, which alone both directs and binds it; Thus it is, *honestè bona*, good in respect

spee^t of the honesty and integrity of it, when it accuseth or excuseth rightly, and according to truth; and this in all the actions of a man's life, whether good or bad: For in Conscience are two things, by which it is enabled to make a judgement of its own Acts.

(1.) That which Divines call *syntesis* is a treasury of Knowledge, in which the Notions of things to be done, or not to be done, are as 'twere kept and conserved. (2.) That which is called *judicium practicum*, or rather the act of a practical judgement, proceeding from the understanding faculty, which is the chief seat of Conscience, and because it alone next to God himself knows its own act, and none else, therefore the knowledge of it is called *syntesis* is a con-knowledge, as I may so say, or a knowledge in combination with Gods knowledge, which he hath of man, and of his actions, as our Learned Perkins expresseth it, whom Amesius follows.

But



But to say no more about this, but what the Apostle doth, *1 John 3.20.* *If our heart condemn us, God is greater than our heart, and knoweth all things.* I proceed to speak of a good Conscience, as it is, *pacatè bona*, a quiet Conscience; of which there are two branches, wherein it doth consist.

The first is a *settled and well-grounded* peace: It is not any kinde of peace, a *sleight and unsound* peace, that makes a quiet conscience, or can give such a *rest and complacency* unto it, as to cause it to become a *Nightingale* in a mans own bosome, and that in the time of the *greatest distress* that can befall him in this world: No, but it is a *firm and solid* peace that must, that can, do this and no other.

Now that I may be the better understood what I mean by such a *solid, firm, settled, and well-grounded* peace, as constitutes a *quiet Conscience*, that is at peace within it self, and makes its *own Musick*; whatever *clamours* otherwise

therwise, may be round about it; I shall lay down several things, to which it bears a *faithful witness*, and of which it hath *clear and satisfying* evidences within it self: in which sense it is that *Salomon* speaks, *Prov. 14. 14.* where he saith, *that a good man is satisfied from himself.*

First Then, a *quiet Conscience*, and settled in such a firm peace as aforesaid, bears witness to this, that it hath *truly and savingly closed* with *Jesus Christ*, and this by a *double act*, an act of *faith* and an act of *love*: By an *act of Faith*, considering him as *Christ-Crucified*, in which sense most properly hee is the *next and immediate* object of *Faith*. And by an *act of Love* considering him as a most *excellent and lovely* person; In which sense properly he is the *highest object* of our *love*; for 'tis *amabile*, something *lovely*, that is most properly, *objectum amoris*, the object of love. Now when *Conscience* gives evidence of such a *double closure* with
Jesus

Jesus Christ, both as a *Prince*, and a
Saviour; as a dying *Mediator*, and a
 dear *Lord* and *Husband*; and that it
 hath not onely done this for *once*, as I
 may so say, but *continues* to do this
 alwaies, by *new acts* of Faith, and Love,
 by *repeated acts* every day, and so is
alwaies united to him, hath and doth
alwaies accept him, is as 'twere, *al-*
waies embracing him, and *cleaving* to
 him, and that as *heartily*, and *affection-*
ately, as ever a *pleased Bride* did to,
 and with her *beloved Bridegroom*; and
 that it hath taken him, and ever doth
 take him, as *God gives him*, with all his
Offices and *Powers* over the Soul; as
King, *Priest* and *Prophet*, to be taught,
 and ruled, as wel as saved by him. I say,
 when *Conscience bears witness* to this,
 and hath an *undoubted* and *clear* proof
 of this within it self: What *greater*
foundation can it lay for its own peace
 and quiet? For doth not peace come
 in by believing? The *Apostle* saith
 it doth, *Rom. 15. 13.* and indeed,
 where

where is *such* a peace to be had, a peace so sweet and *satisfying*, as a soul enjoys that hath contracted a *friendship*, a great and *intimate friendship*, between Christ and it self? Now this, every *believing* soul doth, every *true lover* of Christ, that closeth with him by such a *double act* of *Faith*, and *Love*, as hath been now mentioned; For doth not such a closure: (1.) Necessarily make an *union* betwixt Christ and the soul, a *strict*, *firm*, and *entire union*? And where such an *union* is, doth not *communion* follow too? Sweet and *blessed communion*, for doth not Christ and the Soul now live in each others *bosomes*? Is there any more than *one heart*, as it were, between them? Espousals when finished give more than *co-habitation* here, more than a meer dwelling together; namely, a *mutual in-dwelling* in each other, the Soul in the very *bosome*, and heart of Christ, and Christ, and Christ only, in the soul. So saies the Apostle,

Christ

Christ in you the hope of Glory, Col. 1. 27. And if any man be in Christ, he is a new Creature; 2 Cor. 5. 17. And can there be so sweet a peace then, any where as here?

Secondly, When Conscience bears farther witness, that as it hath closed thus with *Crucified Christ*, and lovely *Christ*, in his person, so that it hath done as God himself doth, *laid all its sins upon Christs back*, transferred all thither, *transposed* them all from its own back to his, who is best able to bear them, yea, who alone can bear them, and the wrath of God due to them. Compare *Isa. 53. 6.* with *2 Cor. 5. 21.* Where 'tis said, that *God hath laid upon him the iniquity of us all*; that is, of all that believe; and that *he hath made him to be sin for us*: What else did the slain Goat which was offered up for all the sins and uncleannesses of the children of Israel, signify, *Levit. 16. 7, 15, 16.* and the live-Goat over whose head, all the iniquities

ties of the Children of Israel, and all their transgressions in their sins were confessed, and upon whose head they were all put, and he sent away into the wilderness; or, as some say, into the land of forgetfulness, verse 21, 22. I say, what did they both signify but this, that Christ is he, whom these two Goats typified, Christ onely, that bears our sins, dyes for them, and carries them away, so as they never come into remembrance any more; and that he was anti-type to both these Goates, and that in this respect only, is evident in the New Testament, first to the slain Goat; therefore is called, the Lamb slain, Rev. 5. 6, 9. and also to the scape-Goat, therefore said to bee the Lamb of God that taketh away, (or beareth away; so 'tis in the Margent, in the Greek *ἀίρων*) the sins of the world, John 1. 29. Upon him then it is, that every true Believer lays all his sins, and that even every day, as fast as he commits them, brings new loads, new bur-

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thens

thens to Christs back; all his new contracted guils, and were not Christ mighty to bear, as well as mighty to save; how could he stand under such encreasing weights? And from so many hands too, that continually lay load upon him? For doth not a true Believer, and right improver of Christ Crucified, every day, do two things, bring something to Christ, and fetch something from him?

First he brings something to Christ. What's that you'l say? Why hee brings both his worst, and his best to Christ. His worst, that is, his sins, and lays them on Christs back; his best, and that is, his heart and affections in all the Services he performs to him.

And then fetcheth something from him every day; and if you ask what that is? I answer, nothing but his All. All his Pardons, all his Comforts, all manner of supplies from his rich store, strength against his Corruptions and Temptations; abilities for the Exercising

of every Grace, and Performance of every Duty. Now then if Conscience bears witness to *this*, is not here new matter of peace still?

Thirdly, When Conscience bears witness, that since the soul hath come into *Christs arms*, and transferred all its sins upon his back; it hath also arrayed it self with *his Robes*, his Robes of Righteousness; that the *same Faith* which united it to his Person, hath put on his Ornaments; and so is not only *lost* to him, but wears him, and is thereby become *beautiful and glorious*; Beautiful with his *Beauty and comeliness*, which he hath put upon it, *Ezek. 16. 14.* with those *Garments of Salvation*, which he hath now cloathed it with, and all be-deck'd it, as a *Bride decked with Jewels*, *Isa. 61. 10.* for now tattered and torne soever a poor soul be, before 'tis espoused to Christ, but when that day once comes, that blessed day of all others, 'tis in rags no longer, but puts on its *Robes of state*.

When *Salomons Queen* stands by him, she stands there *like her self*, as one made meet to be his Queen, in gold of Ophir, and cloathing of wrought Gold. *Psal. 45. 9, 13.* So doth poor captive *Hester*, when taken out of her captive-condition, and made Queen, she throws away her captive-weeds, and comes to her *Liege-Lord* and Prince, with the *Crown-Royal* upon her head, and in robes of Majesty; though all still, not at her own cost or charges, or by her own procurement, but by free-gift from her gracious Prince, who finding love enough in his heart to make her his Queen, found money enough in his Coffers thus richly to adorn her. And thus is it here between Christ and the Soul; he provides it sumptuous attire, and the soul by Faith puts it on, and Oh! now how lovely and taking is it in the eye of Christ? what a glorious person is it? How doth it dazzle in the Cloath of Gold! and in such a cloath of Gold as is *Coat of Male* too, which

Divine Justice it self with its keenest
 ARROWS can never pierce; all which,
 while Conscience hath an evidence of,
 within it self, and can prove that it hath
 thus put on Christ; Is not here also a-
 nother ground of peace? of admirable
 peace? Yes verily, saies the Apostle,
 Rom. 5. 1. Being justified by Faith, we
 have peace with God, through our Lord
 Jesus Christ.

Fourthly, When Conscience bears
 witness, that 'tis not content only
 with the meere work of Regeneration,
 and that it hath indeed passed that o-
 ver, whereby it is become a Child, as
 well of the second Adam, as of the first;
 and bears the Image, as of the mort-
 ral man, so of the Heavenly body; but
 also, is every day endeavouring to
 perfect holiness in the fear of God; and
 to be growing in Grace, and in the
 knowledge of our Lord and Saviour Je-
 sus Christ; and so, more and more
 making sure of Heaven; according as
 the Apostle excellently discourseth,

in 2. Pet. 1. 5, 9. For so, says he, An entrance shall be ministered unto you abundantly into the everlasting Kingdome of our Lord and Saviour Iesus Christ. So, how? why, by giving all diligence to add to Faith, Vertues, and to Charity, Knowledge, and so of the rest: that is, to add new degrees to every Grace, for otherwise, there is no new Grace can be added, that was not received in the first work, when the soul was first regenerated and became a new creature. The meaning therefore is, that he is not satisfied with mere habitual Grace, but is careful that every grace may grow, and grow at root, and branch, too, in fairness, sweetness, fragrance: He would not have the earthly plants and flowers in his Garden, nor grow the heavenly ones that are in his heart; he would not have the Sun, Showers, and Influence of the visible Heavens, fall down upon his Flocks and his Raster, than the powerful beams and Influence of the Sun of Righteousness upon his

Soul, and therefore he takes pains with his own heart, waits upon every Ordinance, improves every opportunity he meets with, seeks all waies and means, and useth all possible endeavours that he may thrive in his inward man, and at last attain to that stature in Christ, that may render him meet to partake of the inheritance of the Saints in light; However others spend their time in this world, this is one of his main businesses, and this his Conscience bears him witness, and is not here again more matter of peace.

Fifthly, when Conscience bears witness to a man, that to the utmost of his power, he hath faithfully discharged all relative duties that lye upon him; either as a good subject to his superiours, and the powers he lives under, as far as may any way consist with his loyalty to Jesus Christ, or in his domestick relations in his family, as an Husband, a Father, a Master, or as a Child, a servant; or what ever other

ther Family-Relation, he or she hath stood in; or as related to a Church of Christ, of which happily he is a member; or to any other of his fellow-Saints abroad, or Neighbours, Dealers, Traders, with whom he any way converseth. I say, when Conscience accuseth for no want of duty here likewise; It is a quiet Conscience, and at peace within it self.

Sixthly, When Conscience bears a man witness that he hath been, or, at least, is of a God-like Spirit, that is, of a gracious and benigne Disposition. (1.) To all men in general. That as his Sun shines both upon the Just, and unjust, and his Rain falls on good land and evil; Matth. 5. 45. So he hath been, and alwayes is ready, as occasion serves, to do good to all sorts of men, even the very worst that are, so far as may consist with the Rule of his Duty, and he hath any warrant for it. But more especially towards three sorts of persons in the World; (1.) To Malefactors,

factors, Enemies, such as hate him, have much offended him, and done him wrong; yet hath been alwaies ready to lay aside revenge; and to pardon and forgive, even to seventy times seven: Thus God doth, and thus his Conscience bears him witness, tis his not onely endeavour, but delight to do; even to overcome evil with good.

(2.) To persons in misery; he is like God here too, of a merciful disposition; can say as *Job*, yea, and appeal to God himself, as he did, concerning his *compassion* and *helpfulness* to the *Widow*, the *Fatherless*, the *poor*, and the *oppressed*, that had no friend to speak for them in the *Gate*; No *Morsels* to feed upon, nor *Garments* to wear, but what they received from his *Table*, *Bounty*, or *Procurement*, *Job* 31. 16-22. (3.) But most of all to the *poor suffering Members* of *Jesus Christ*; to them, of all others, his *Bowels* yearne; them, to be sure, he will not fail to *relieve*, *cherish*, *visit*, *com-*
fort,

fort, and every way, as far as able, minister unto them, and this without distinction of Persons, or Parties; 'tis not *this*, or *that* difference in Opinion, (provided it be such as leaves a man upon the foundation) but the grace of Christ, that draws his heart, and his compassions from him.

Seventhly and lastly, When Conscience yet farther bears witness, that in all, he hath purely sought the glory of God, even in all that he hath done, throughout his whole course, in one kinde or another; yea, and that he hath not onely been ready to do what Service he could for God, in any capacity wherein he hath at any time set him, since he had any saving knowledge of him, but hath been ready also to suffer for him, and give testimony to his Truths, Waits, Ordinances, and holy Institutions, in opposition to what-ever hath been contrary unto them: What-ever Sufferings of his, might any way advance Christ his

Name,

✓

Name, Honor, and Interest in the world, he hath *willingly undergone* them, and still is ready, as much as in him lies, in all *lawful* and *warrantable* waies to do his utmost for the raising of Christ and his Kingdome *higher and higher*, even above the *Thrones* and *Scepters* of all that oppose him. If Christ might *ascend* but one *inch* by his becoming a *foot-stool* to him, he would joy and glory in it; he cares not *how much* hee *decreaseth*, so Christ may *increase*: No proud ambitious *Haman* ever sought his *own honour*, so much as he *seeks Christs*; his heart, his whole heart, is set upon this; his *time*, his *estate*, his *parts*, his *power*, and *interest* among men (if any he hath) *all* shall be improved *this way*, to serve Christ; let his *sufferings* be what they will, or can be, in his *Name*, *Liberty*, *bodily Pains*; no *Prisons* scare him, no *sorrow* whatever, so Christ may *gain* by it. Now when Conscience bears witness to *this* also, as well as to the former

mer particulars, that *this* is the frame of his heart, or, at least, that he *sincerely desires* and *endeavours* that it may be so: this man, I dare *avouch* hath a *quiet Conscience*, a Conscience settled in a *well-grounded peace*, and so hath no just reason to fear death.

SECT. 7.

The second Branch of a quiet Conscience, namely, a Conscience void of offence both towards God and towards men.

A Conscience void of offence towards God, is a Conscience *impelling* and *putting* a man upon his utmost endeavours, in all things, to approve it self to God; and to walk before him (*εις τὸν αἰσχροκρίτην*) unto all pleasing, Col. 1. 10. Which the Apostle saies, is to walk, (*ἀξίως τῆς κυρίας*) *Worthy of the Lord*, who in all things deserves to be pleased by his own *Creatures*,

tures, especially by *man* above the rest; for whom he hath done *more* than for *all* the rest; more than for *Angels* themselves. Now he that upon consideration thereof doth all he can to testifie his *gratitude* to his most obliging God, in avoiding every thing that may offend him, not onely every sin, but every occasion unto sin, every shadow of it, and so hates the very garment spotted of the flesh; and also in doing whatever may be acceptable and delightful to him; *this man*, if any, hath a Conscience void of offence towards God. For to be sure he alwaies doth *three things*, that none else do.

First, He makes it his *great care* and study, to finde out the *whole will* of God concerning him, to understand *all* his Duty.

Secondly, To *practice* all that hee knows thereof, even to his utmost. So that God himself may say of him, as he did of his Servant *David*, *As. 13. 22.*

I have found David, my Servant, a man after mine own heart, he shall do (τέντοι τὰ θελήματά μου) all my wills; and indeed herein lies the very excellency of our obedience, that 'tis done in compliance with, and pursuance of, the Divine Will, and to have our own wills engaged in so doing: for as 'tis the will in God, that an holy man chiefly looks at, as the ground and great reason of his obedience; so 'tis the will in man that God also chiefly eyes in all he doth: If there be, first (πρὸς ὁμολογίαν) a willing mind, sayes the Apostle, it is accepted, 2 Cor. 8. 12. Intimating that if this be wanting, let the Duty in the matter of it, or seeming performance otherwise, be never so splendid and glorious, yet 'tis not accepted. 'Twill be no better than a gilded iniquity, as the Lord saies to Judah by the mouth of the Prophet Jeremiah, Chap. 3. 22. (ἡ γὰρ ἡμῶν ἀνομία χρυσή, iniquitas tua inaurata) 'tis but a fine painted sin, when all is done. We say in Philosophy,

osophy, *forma dat esse*, 'tis not the matter, but the form that *specificates* every thing, and *distinguisheth* it from all things else; it is much more true in *Divinity*; the heart and Soul of the man must be in every act of *that obedience*, which pleaseth God, he must be *sincere* in it, and that *universally*, and *constantly*, every command must be readily embraced, and gladly obeyed, and he that doth this, or at least, *strongly desires*, and *endeavours* it, is upright before, and acceptable to God; especially, it being added in the

Third place, that wherein he *fails*; 'tis the *great grief* and *sorrow* of his heart; that which costs him *many a sigh*, in secret, and *many a tear* between God and him: and this briefly is to have a *Conscience void of offence towards God*, and concerning which, he can *appeal* to God, as *Job* did, whatever men say, or think of him, (*Job 16. 19, 20.*) *Also now my witness is in Heaven, and my Record is on high,*

high, my friends scorn me, but mine eye
poureth out tears unto God.

The next thing is, That 'tis a Con-
science void of offence towards men too.
When is that you'l say? When there
is a great tenderness in the Conscience,
of doing wrong to any, no not in the
least; and a great impulse to do to e-
very man what is right and just; and
this from a principle of holiness: For
holiness towards God is the root upon
which Righteousness towards men
stands, and from whence only it springs
and grows. And the truth is, without
both these, Conscience cannot be good,
neither as a light, nor as a witness, nor
as a Judge; It can perform none of its
Offices in fit manner, nor due order: the
rule holds here, as much as any where,
*ad constituendum bonum, ponenda sunt
omnia requisita, sed malum fit ex quolibet
defectu*: to constitute a good thing,
all requisites must be present, but one
defect onely makes it evil: Therefore
the Apostle, when he would describe a
good

good Conscience, puts in *comprehensive words*, words that take all in, that render it *every way good*, *Honestè bona*, & *pacatè bona*, good in the integrity of it, good in the calmness and peaceableness of it. *Void of offence*! How large is that? and void of offence towards God! how large is that too? What needed hee have added any more? The truth is, whoever offends men, and himself, among others; whoever interrupts his own peace, brings any guilt upon his own Soul, as well as doth wrong to another, doth he not even therein also offend God, and transgress his Law: However, the Apostle notwithstanding adds that also, *Void of offence towards men*, and thought it necessary to do so, not onely for the more full vindication of himself before the Roman Governours, to whom hee appealed; but to intimate that his actions were every way such, that hee durst appeal even to men also, whoever they were, though enemies, as well

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well as a *righteous God*, if they would but be *impartial*, and lay aside *passion*, and *prejudice*, that he was *unjustly* accused.

But this by the way onely ; Let's consider what the Apostle means in this place, by a *Conscience void of offence towards men* ; I conceive he doth not place it in *meere moral* acts of justice, such as *fair dealing*, paying every man his *own*, giving every man his *due*, and such like , but in a *pious*, and *religious* care, no way to become an *offence*, a *stumbling-block*, or *scandal* to any, by any *dangerous opinion*, or *evil example*; and that this is the Apostles *sense*, or at least his *principal meaning*, two things induce me to believe. (1.) What hee saies in the fore-going verses, (14, 15.) where he speaks of the *soundness* of his *Faith*, *believing all things that are written in the Law and the Prophets* ; and of the *holiness* of his *practise* , in a pure and *right worshipping of the God of his Fa*

ther.

thers, to both which he immediately subjoyns this his *double exercise* of a good Conscience, ora Conscience void of offence both towards God, and towards men. (2.) The Annotation of the Greek word (ἀπεσκανον) translated void of offence; properly signifying one that doth not cause another to stumble; for so this very word is used in Luke 4. 11. For dashing ones foot against a stone (μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου) when Balaam taught Balak how to bring Israel into sin, by Whoredome and Idolatry, 'tis said (Rev. 2. 14.) he taught him to cast (σκεῦαν σκάνδαλον) a *Stumbling-block* before the Children of Israel. Hesychius, Estius, Beza, Gradins, and many other learned men criticize upon this word variously, but all in effect amounts to this, when a man becomes an occasion to his Neighbour, any way to sin, he is then a scandal, a stone of offence, a Trap, Gin, or Snare to him, and is guilty of the curse pronounced (in Lev. 19. 14.) upon those

that lay stumbling-blocks before the
 blinde. Now hee that by all means
 takes heed of this, as well in things
Spiritual, as otherwise, hee it is that
 most truly may be said to have a Con-
 science void of offence towards men.

Thus have I done with the first ge-
 neral Branch, of a good Conscience, a
 quiet Conscience. I come to the se-
 cond.

S E C T. 8.

*Of an Excusing Conscience, which makes
 its own defence, (1.) Against the
 Challenge of exacting Justice; (2.)
 Against the malice of an accusing De-
 vil.*

I Will begin with the first, The
 Challenge of *Exacting Justice*;
 What is that Challenge, you'l say?
 Why it challengeth for the breach of
 the whole Law of God; and this a thou-
 sand

sand and a thousand times over, for manifold and great wrongs done to God; besides such, as an abuse of his patience, forbearance and long-sufferance, great and high ingratitude, for many Mercies received; non-improvements of the means of Grace, with many other crimes of like nature, but especially for Gospel-sins, and the neglects of those offers, which, for a long time were made, before ever they were at all regarded, or hearkned to; For all which, Justice crys out to the God of Justice, against the Sinner; calls for satisfaction, and that to the utmost farthing, both principal and interest: or else, away let him go, saies Justice; away with him to Prison, to Hell-fire, there let him lie, and there let him be punished too, according to the merits of the cause; spare him not, says Justice: let him know what it is to sin against such a God, and abuse such Mercy as he hath abused. This, and abundance more hath Justice to say, even against

the best man and woman in the world.

To all which an excusing Conscience makes answer, and defends it self thus, by pleading three things, against which even Justice it self can make no reply, but is left wholly speechless.

First, Acknowledgeth that Justice is just in its Challenge; that it self is indeed the person guilty of all this; of all these debts, and these crimes; but withal, that both the debt, and the guilt is transferred, and that Justice it self must herein be just also, in making its challenge where the debt and the guilt lies, which is not now upon me, saies Conscience, but upon Christ my surety, who hath undertaken for me: my gracious God hath laid all my sins upon his back, and my gracious Redeemer was willing he should; and thither, I also have carried them, and laid them too.

Secondly, Conscience excuseth it self again thus: Christ hath not only taken my debts and guilts upon him, but

but he hath *endured* the punishment; and *paid* the *whole debt*. First, for my *debts*, I shall never contract *greater* or *larger debts* than he hath already *discharged* for me, and that *before-hand* too, and in *better coyn* than ever could have been pay'd by any other; *not with silver and gold*, but with that which is much more precious, *his own heart-blood*, 1 Pet. i. 18. 19.

And for *Punishment*, hath he not undergone *that* also? And for *whom* did he undergo it, if not for *me*, and such as I am? He had no sin of his *own* to suffer for; no sin by *inhesion*, his holy heart had not the *least defilement* in it. Well then, it was for *my sins* that he suffered: And did he not suffer to the *full*? Pray speak Justice: Was *one lash* forborn? *One wound* abated? Was he not all over *wounded* for my transgressions, even all in a *gore-blood*? How did the *drops* run *trickling* from him, while the *stripes* were laid *thick* on him? And why so, saies Conscience,

ence, but that *I might be healed?* (Isa. 53. 5.) Hath not the *Holy Ghost* it self taught me to say so, and commanded me to believe it: Now then what can *Justice* it self desire more? Ought any debt to be payed any more than *once*! or doth any just *Law* inflict punishment more than *once*, for one and the same offence?

Thirdly, Conscience proceeds yet farther in its own defence, and adds one plea more, and 'tis a great one, without which the two former could never be verified by him, as to his own particular: What is that you'll say? Why, 'tis the *blood of sprinkling*; for saies Conscience, that it may indeed appear, that *I am one* of those for whom Christ hath done this, for whose sins he hath undergone his sufferings, and whose debts he hath paid; that I am indeed one of his saved and redeemed ones: Behold here the *sprinklings* of his blood upon me. Wherever that is found the Conscience cannot

not

not be evil, the *heart* is washed thoroughly, (*Heb. 10. 22.* But this (*thorough-Grace*) you cannot deny to be upon me, and therefore, while I adore the Mercy that hath thus sprinkled mee, I fear not your Justice, nor any Challenge that you do, or can make against me.

But then *Satan*, happily will come in, with his *Accusations*, and these great and heavy. For that malicious foul-Fiend is wont to lay his charge deep (*calumniari fortiter*) and to the very best of Saints too in their Generations. Thus he did to *Job*, to *Paul*, yea, unto *Christ himself*; he wants not impudence, as we may see in *Jobs* case, nor cares he how many lies hee tells, to traduce God, and trouble a Saint, and he never doth it more than when sickness, or any other troubles seizeth him, and death approacheth. And the whole charge which he bringeth in usually, is three-fold, or may all be reduced to three general heads.

First

First, Sins of *Commission*, these he enumerates, multiplies, and aggravates with all manner of horrid circumstances, of time, place, manner, measure, endeavours to make them all no less than presumptuous sins; sins, against Conscience, against much light, great love, many obligations from the God of all Grace and Mercy. For the circumstances of time, and place; don't you remember, saies this *Accuser of the Brethren*, when and where you have been about your pretended holy Duties, what wandrings of your eyes there were (by which one might guesse at the wandrings of your heart) how incompoused you were, how soon wearied and tyred out, sooner by farre, than when at your vain sports or recreations? and don't you remember, how at such a time, and in such a place, you slept away the Sermon, how drowsie you were in Prayer; and the like again, at such a time, and in such a place, and so lost your precious season of grace, and
the

the benefit of it, which at that time you might have enjoyed? Don't you remember these things? If you don't, I do: And then he proceeds to *sins of another kinde*, and of *another*, and of *another* after them, and so comes pouring in with a great and long Catalogue of sins of *Commission*, with their aggravations.

Then *Secondly*, He brings in a new Charge, (as great and heavy as the former) of sins of *Omission*, and *neglects* of Duty; neglects of *secret Duties*, *Family-Duties*, all sorts of *relative-Duties*, and aggravates them also by their Circumstances. And

Thirdly, Hereupon, what doth he inferre, but that *all the Profession* which hath been made, hath been but a *meere pretence* to holiness; but *meere Hypocrisie*, which he labours yet more strongly to prove, by carrying his Charge farther: for saith he to the *soul* that he is *now accusing*; is not all that is done by you, from *such* and *such* rot-
ten

sen grounds; for such and such un-
worthy ends ? that you may get a name
in the world ? or make such or such
carnal advantages to your self ? not out
of any pure love at all, either to God,
or the Duties; that you would be be-
lieved to be sincere in: And what is
all this, but a kinde of holy-cheat, and
a grand Imposture, both to your self
and others ? and consequently, will
not the hopes and confidences you build
upon these false foundations deceive
you ? And as for that repentance which
you think to fly to for your refuge,
whilst you would make your self and
others believe, that you thereby get
off from your guilts, and heal all a-
gain. Alas ! Is not that a meere cheat
too, and a miserable deceit of your own
heart ? For if there were a true repen-
tance in you, such as you pretend to,
would you fall into the same sins a-
gain, and again, and that often ? True
Repentance, even you your self know,
is alwaies accompanied with an effe-
ctual



Etual Reformation and a total breaking off from every evil. Now lay all this together, and are you, or can you, be the man, or the woman, you would have the world take you to be? No verily, it cannot be, your own *Conscience* being Judge, as well as I: Thus you see what the *Charge* is, and how heavy, that Satan brings in: to all which an excusing *Conscience*, makes answer, and defends it self thus.

First, For those sins, saies *Conscience*, that you like a *Devil* accuse me with, when the matter is well-looked into, will they not (at least, very many of them) prove more yours, than mine? especially such as you call *presumptuous* sins, and aggravate with such *grievous circumstances*, 'twas you that tempted me to them, that hurried me on to the committing of them, was it not? 'Tis you that laid the objects before me, by which I was enticed, that stirred up the old corruption, which at first you foisted into my nature, and which

which you have ever since fomented, and brought fuel to. This is one excuse that Conscience makes. But

Secondly, Conscience adds, I deny not, but though you as a soul-murderer, most maliciously tempted me, yet since I consented the sins were mine, as well as yours, both the sins of Omission, and the sins of commission, but three things I can say for my self, that you can never say. (1.) I have a most gracious Saviour, and Redeemer, that is given to me, and that hath undertaken for me: Can you say this Devil? you know you cannot; He took not upon him the nature of Angels, but the seed of Abraham, even of the faithful Abraham, whose seed I am. (2.) I have two natures in me, a new Nature, not the old onely; I am a new man, a Son of the second Adam, as well as of the first: I am regenerate and (thorow Grace) am born again; I have something of Heaven in me, but you are all Devil, all Hell. (3.) I can
true-

truely say, what-ever you say to the contrary, that I have *sincerely repented*, and do repent *daily*, which you can never do. For you are *given up to a damned state*, sealed to destruction, and reserved for the day of wrath. As for my *Repentance*, which you object *so much* against, and by *all your might* do labour to invalidate; and my *Profession* too, which you so *falsely asperse*, as if it were *meere hypocrisie*: I can evidence the *truth of both* of them thus:

(1.) *I hate the sin which I do, and the evil which I do, I would not do*, my will is against it; and the good that I would do, 'tis true, I do it not, because sin is present with me, but my will is to do it, notwithstanding; and in Gods account, 'tis the will that denominates the man, as the will is, such the man is 2 Cor. 8. 11, 12. (2.) Whereas you charge me with falling into the same sins again, and again, I confess it, whilst I carry a *body of death* about me, and a *Law in my members warring* against

against the Law of my minde, and both these agitated by such a tempting Devil as thou art; I do fall daily. Sins of daily incursion and infirmity come in upon me: But hast thou not heard Devil, that the Righteous man falleth seven times, (that is often) and riseth again, Prov. 24. 16. For repentance is not onely one single act, but 'tis an habitual grace in the heart, proceeding from the new Creature formed there, whose proper act it is. All distinct natures act according to their kinde, and act necessarily; the Sun shines, and alwaies shines, because it shines naturally, and can do no other; So doth grace, alwaies act like it self, and cannot cease acting. But yet, (3.) Conscience farther excuseth it self, and tells the Devil to his face, that as he would accuse it of more evil than 'tis guilty of, so he hath more good in him than the Devil knows of, for what-ever Grace, what-ever good thoughts or affections are in the heart, the Devil knows nothing of all that,

that, the *heart* and the *workings* of it, being altogether a *secret* unto him, so that how many an *holy struggle* may be in the *heart*, against *this* or *that* sin; against *this* or *that* temptation; How many a *sharpe fight* and *combate* there, the Devil is *ignorant* of: Though he see the *tears* that drop, and hear the *sighs* and *groans* that the *afflicted* and *grieved* soul utters for sin; yet hee *knows not* what 'tis for, unless *job* be made known to him in so many *articulated words*. Now then how many *thousand* *holy sighs* and *groans*; how many *repentings* may there be; how many *ardent affections*, and *pious ejaculations* may pass from the *heart* to *Heaven*, which the *Devil* may not know the *reason* of; and of which alone, *God* is witness? This then is *another excuse* that *Conscience* makes for it self, and 'tis *none of the least*. And yet, (4.) There is *one* more; a *very good* one, when all else is said that can be, the *Conscience* flies to that, in t *Feb. 1. 7.*

The blood of Christ cleanseth me from all sin. So that let the Devil accuse as *home*, and charge as *deep* as hee can, yet *here*, to be sure, is a full answer for Him, an *irrefragable* one, and such as he can never *invalidate*, or take away the force of.

And in case Satan should be so *impudent* as to *unge* the matter farther, and say, that is true, *the blood of Christ cleanseth from all sin*, but that belongs to none but a true *Beleiver*, which you can never prove your self to be.

To this Conscience answers likewise, and that roundly and smartly: *Thou lye'st Devil*; and besides thou art no *Judge* in this case, it comes not within thy *cognisance*; what *transgressions* are in my soul, what *mutual embraces*, betwixt *Christ* and *me*; what *acts of faith and love* are in that secret place; as I said before, thou knowest not: It doth not therefore follow, it is not; *de non entibus & de non apparentibus idem est iudicium*; things that appear

appear not, to one that is ignorant, are as if they were not; Let *that matter alone Devil*, for as cunning as thou art, thou art *no Judge* in it, it is *enough* that *my God*, who alone is (*ὁ γνωστὸς τῶν καρδιῶν*) *the knower of the heart*, Acts 15. 8, *knows that I love him*, and believe in him, whether thou knowest it, or not.

Thus now we see what a good Conscience is, in both the parts of it; both (as 'tis *honestè bona*, & *pacatè bona*) as 'tis a *quiet Conscience*, and an *excusing Conscience*, every way void of offence, both towards God, and towards men; and where such a Conscience is; is it not a *sufficient fortification* against the fear of Death? What is it that can be a *just ground* of trouble to this man? That which is the *most disquieting* thing of all, namely, his *sin*, and the *guilt* of it, that is *removed*; Christ hath taken it off from him; What is it can be matter of *terror* to him, at the *great Tribunal*, which he must one day

day stand before? No enemy will appear against him there, for God is reconciled to him; and hee that shall sit there as *his Judge*, is no other than *his Redeemer*. And if Conscience here, even in this life (*whose internal motions are known to none but God himself, upon which ground none else but he can impose a Law upon it, and oblige it*) be at so much ease. Surely 'tis from the same God that he is going to, who alone can comfort, or afflict the person to all eternity hereafter, whose conscience he alone also can comfort or afflict in time.

But I hasten to answer two important objections, which seem much to contradict all that hath been said hitherto.

S E C T. 9.

Two important objections answered, against the preceeding doctrine, and what hath been said upon it.

First, It may be, some will say, shall we think that all those that are afraid, or unwilling to dye, are to be looked upon as persons without such a quiet, and excusing Conscience or, as those which have not such inward testimonies of a good estate, and that in all the particulars, which have been mentioned? Would not this be very uncharitable to pass such a censure? Yea, and very unwarrantable too, and against plain evidence both of Scripture and Experience? Of Scripture, which positively affirms (Heb. 2. 15.) that some (and those precious ones too, for 'tis spoken of Saints) through fear of death are all their life time subject to bondage. And doth not

experience farther *prove* it, almost every day? How many *choice Servants* of Christ, have met with *hard struggles* when they come to dye? Have been willing to live yet longer, if it might bee? Have they not had their *dreads* on them? Yea, their (*ὀδύνας*) *pangs* and *pangs* in their death, like a woman in travel?

Secondly, On the other hand, is it not a very *ordnary* thing to see *wicked men* live and dye in peace? Men as *vile*, as *prophane* and *deboished* as any the earth hath, and yet their *Consciences* are quiet notwithstanding; they have no disturbance at all from them: nor as the *Psalmist* saies, have they any *pangs* in their death, (*Psal. 73. 4.*) but seem to pass out of the world, as *innocent as Lambs*, and without any fear at all upon them.

These are two *considerable Objections* indeed, and must be answered, and to satisfaction too, least the truth before delivered, bee *prejudiced* and *shaken* by it.



I answer therefore to *both* in order, and first to the first objection, I say three things.

First, by way of *concession*, I grant it, that many who have indeed such a *quiet* and *excusing* Conscience, a Conscience *void of offence both towards God, and towards men*, as I have been speaking of, do *notwithstanding* dye with fears upon them, and seem to be taken out of the world by *violence*, rather than *freely to go out of it*, and this contrary to the very precepts, even of an *Heathen moralist*. For what saies *Seneca* in his 104th Epistle, *Vir fortis & sapiens exire debet à vita, non trahi*; a wise and a valiant man, ought to go readily out of this life, not to be drawn. And again, *quid est obsecra, cur timeat mortem homo?* What is there in death (considered simply in itself) that a man should fear? *cum illa nihil sit mali, nisi quod ante ipsam est, timeri*; the greatest evil of it, is to be afraid of it, before it comes.

This *be,* *even* *a* *very* *Heathen* : *Well,*
but *yet* *for* *all* *that,* *such* *is* *the* *extra-*
ordinary *timidity* *of* *some* *persons,* *and*
good *ones* *too,* *such* *is* *their* *aptness* *to*
despond, *partly* *from* *the* *natural* *consti-*
tution *and* *temper* *of* *their* *melancholy*
bodies *and* *mindes;* *partly* *from* *the*
molestation *of* *the* *great* *enemy* *of* *man-*
kinde *(through* *Divine* *permission)* *the*
Devil; *that* *the* *work* *of* *natures* *dissol-*
ution, *comes* *off* *hard* *with* *them,* *and*
is *a* *much* *more* *difficult* *task* *to* *them,*
than *to* *some* *others:* *And* *the* *truth*
is, *who,* *that* *is* *a* *Son* *or* *Daughter* *of* *A-*
dam, *let* *them* *be* *never* *so* *holy,* *and*
never *so* *fit* *for* *Heaven,* *but* *more* *or*
less, *have* *something* *of* *a* *cohorrescency*
of *death* *upon* *them?* *Two* *such* *old*
friends, *and* *so* *intimate* *as* *the* *body*
and *the* *soul,* *are* *loath* *to* *part;* *It* *is* *na-*
tural *for* *every* *thing* *to* *desire* *and* *seek*
the *preservation* *of* *it* *self,* *and* *to* *op-*
pose *and* *be* *afraid* *of* *that* *which* *de-*
stroy *it.* *Hence* *'tis* *that* *Aristotle* *in*
the *third* *Book* *of* *his* *Ethicks,* *the* *sixth*
Chapter,

Chapter, tells us that (φοβερώτατον ὁ θάνατος) *Death is most dreadful*. Thus also another *Heathen* (*Epicur. Ad me nunc. Apud Laert.* (φειδωδέστατον τῶν κακῶν ὁ θάνατος) *of all evils, death is the most formidable*: But what need we go to *Heathen* Authors for this, since the *Scripture* it self affirms it, whilst it saith of *Death*, that 'tis the *King of terrors*: *Job 18. 14.* But

Secondly, I answer, That though these fears are found stirring and disturbing the mindes, even of good men and women, as well as others; and we have often experience of it, and cannot deny it; yet this I affirm, that the persons qualified as aforesaid, with a good and a quiet Conscience, have no just reason to be so fearful, but have good and sufficient ground to the contrary. What mens fears are (*de facto*) is one thing, and the ground of them is another: that good men have no just ground, no reason to be thus affrighted, I still contend, for why

why should they, since *God is reconciled* to them, as hath been said; and since they have *such a Mediator and Advocate* in the Heavens, as *Jesus Christ*; and since they have their *Pardon* in their own *bosomes*, and clear evidences of their own *regenerated* and *sanctified* state, and of their being already received into *favour* with *that God*, that they are going to? And therefore,

Thirdly, It is *very rare* that any *Childe of God* dies under *these fears*, but sooner or latter, they make a *conquest* over them; at least, in some good degree; *buffetings* they sometimes have, and may have, for *some time*; and 'tis seldome that the *most eminent* of the *Saints* escape them (*Heman's* case may be many a good *mans* besides; *Psal. 88.* throughout) but when do we hear of any of them that dye *despairing*, and go out of the world with *these terrors unvanquished*? I would be *tender* in the case, and not
bee

be positive in determining, *one way*, or *other*, for *Francis Spira's* sake : But am most inclined to think, that who-ever are delivered from the *wrath to come*, are also delivered from the *prevailing fear* of it, before they breathe out their *last breath*. Many and famous are the *instances*, which wee have of this kinde; such as *Mistress Honynwood*, *Mr. Throgmorton*, *Mr. John Holland*, *Mrs. Katherine Brett*, and many others, which are recorded by such as have left their *Funeral Discourses* in Print, and have written the *lives* of *holy men* and *women*; Those that list may finde some of them in the works of *Dr. Thomas Taylor*, *Mr. Bolton*, *Mr. Gataker*, *Mr. Samuel Clark*, and elsewhere.

To the *other Objection*, I likewise answer, Suppose a prophane *Sensualist*, a *Drunkard*, a *Whoremonger*, a *brutish Rioter*, that wastes his *body*, his *estate*, his *time*, his *conscience*, in the pursuit of his *beastly* and *filthy lusts*,
that

that revels it out, night and day, without any the least regard to God, and his own soul: Suppose a covetous earthly muck-worme, that grip's and grasp's (*per fas, & nefas*) right, or wrong, hee cares not how, so he get an estate, fill his coffers with silver, and his heart with guilt, by fraud, deceit, and oppression, that squeezeeth the Fatherless and the Widdow, the poor and needy; that over-reacheth his innocent and well-meaning Neighbour. Suppose the proud and superstitious person, that over-looks, and scorns every one below himself; yea, those that are every way his equals at least, if not better than he; the high and lofty person that can debauch himself without any scruple, and renounce all former principles, and practices; that can swear, and for-swear; do any thing be it never so vile, and impious, so that hee may rise by it, grow higher in place and esteem among men, and attain unto such a grandeur, and greatness that he

hee hath propounded unto himself. Suppose a *malicious envious* person, (and therein as like the *Devil* as any you can meet with) a *bloody minded* man, that *bates* God, and all goodness, that *persecutes* a Saint with greatest *rage* and *fury*, for no other reason but because he *loves* God, *owns* his *Wales*, *Ordinances*, and *Institutions*; *Walks* holily, and by the *shining* light, of his conversation, *condemns* the Generation of the wicked. Suppose an *Atheist*, an *Apostate*, that hath *out-lived* all Conscience; that bids *defiance* to that *holy profession* which once he seemed to make to God, and every thing that hath his *Image* and *Superscription* upon it. Once more, suppose an *Hypocrite*, not only a *gross* but a *fine-spun* Hypocrite (of which there are too many in these daies) that make *great pretensions* to Religion in self, that seems as *devout*, as *zealous*, and as much *concerned* for God and his Truth, for his *holy* *Wales* and *Worship*,

ship, as those that are *most sincere*; but
 all this, not in *pure love*, to those
 things, but for some *worldly*, or *Car-*
nal ends; which otherwise he cannot
 accomplish. I say, suppose that *these*
 and *many such like*, as guilty of other
 evils, as great as any that I have *now*
 mentioned, should after their whole
 life *thus spent*, and that *impenitently*,
 dye in peace without any the *least re-*
monse or *check* of Conscience, would
 you *say*, or can you *think*; that these
 men have a *good* and *truely quiet*
 Conscience? Men *thus obdurate*, and
 given up (*εἰς ὀργὴν καταδίδομεν*) to an *in-*
judicious and *reprobated minde*, as the
Apostle's phrase is, *Rom. i. 28*. Men of
 so *profligated* a life, and so *prodigiously*
 wicked, that after the *hardness of their*
heart, and that cannot repent, have
 treasured up to themselves *wrath against*
the day of Wrath. I say, is there, or
 can there be any ground to imagine
 that they have a *good* and a *quiet Con-*
science? What, because they live,
 and

and dye thus, like an *Hog* in his stie, that dyes of the *Measles*, or the *Murraine*, (or some other such *Plague* that a *beast* is subject to) with scarce a *grunt* or a *groan*, is all well therefore with him? Alas! is there not a great deal more cause to say, and that *without any breach of charity*, that the Conscience of such as these, is at best, but a *sleepy Conscience*, a Conscience lull'd into a *damnable security*, and *insensibility*, a *seared Conscience*, a Conscience past feeling? Than which, what can be a *greater Judgement*, or *sorer Doom*? When God saies of any man, (as in *Rev. 22. 11.*) *He that is filthy, let him be filthy still*; Let the Adulterer, the Blasphemer, the Idolater, be an Adulterer still, a Blasphemer still, an Idolater still; When he shall say as he did to *Ephraim* (*Hos. 4. 17.*) *Ephraim is an Apostate, he is joyned to Idols, let him alone*; Let him live and dye in his sin without repentance; Let him *perish* and go down to *Hell*,
and

and let him go without all sense, or apprehension of his danger, with a blinded minde, and an hardened heart; Let him fall into his own destruction, and that without recovery, when he is least aware of it. Can any thing bee more terrible than this? And yet what less than this can they look for, who live and dye in a state of unregeneracy, let their passage out of this world seem never so peaceable and quiet? For though they have no bands in their death, as the Psalmist himself confesseth (Psal. 73. 4.) Yet being wicked men and women, they are far from a truly good and quiet Conscience. And so now I think I have answered this objection too, and that without leaving any room for a Reply. I come next to the use of all which is two-fold;

(.78. 4. .111) *the use of all which is two-fold;*

SACTE

С Е С Т. ІО.

*The uses and improvement of the points.
First by way of information, and then
of Exhortation, both to good and bad.*

By way of Information.

See here the *difference* the *vast difference*, between men and women, *regenerate* and *unregenerate*; between men *reconciled* to God and *unreconciled*; between men of a *good* Conscience, and an *evil* Conscience; and that both in their *life*, and in their *death*.

In their *life*; which in many things differs *very much*, I will reduce all to four heads, briefly. (1.) One of them, the regenerate person, lives *holily*, the whole course of his life is *holy*, in all the *designs* of it, in his continual *practise*, in a *sincere, thorough, universal, constant* obedience. He is freed from the *bondage* and power of

sin ; he is no way *under the dominion*
of it ; it doth not reign in his mortal
body ; but he is very much dead unto
sin, and alive unto God. There's no-
 thing in the world that he *hates and*
flys from, so much as sin and all occa-
sions and temptations, leading to it ;
 Hee'l as soon adventure himself into
 a *nest of hissing Serpents, or into an*
house infected with the Plague, as to go
 into any *place or company,* where his
 heart may be *endangered, or his eyes*
 and ears be *vittiated, with corrupt, and*
corrupting objects, discourses and ex-
amples : And as for the Devil that is
 alwaies injecting *filthiness* into his
 thoughts, or laying *snares* before him,
 and still some way or other, is *solicit-*
ing him to evil, he is so much aware
 of him, that he *stands upon his guard*
 continually ; is evermore *struggling*
 with him, and by his *holy combates* with
 him, (through the strength of Christ)
 never fails of making *some conquest o-*
ver him, more or lesse and whilst he
resists

resists him, causeth him to *fly* from him : But now the other, the *unregenerate* person, how *wickedly* and *wretchedly*, doth he live ? What an *unholy* and *impure* life ? How doth he *wallow* in his *filthiness*, as a Swine in its mire, and *lick it up*, as a Dog doth his vomit ? how doth his heart lye *asleep* in sin ? and what a *miserable Vassal* and *Slave* is he to it ? (*multos Dominos habet, qui unum non habet*) How many Lords is he under, whilest he disobeyes the Lord his Maker ? every lust exerciseth a *domination* over him, a great, and a *severe Tyranny*. How is he *distracted* betwixt *this* sin and *that*, betwixt *this* temptation and *that* ? And how *busie* is he to make *provision* for every Lust ? I, and he must please the *Devil* too, whose *Vassal* he likewise is, so far is he from *resisting* or *opposing* him ; and indeed how can he, he having laid his *chains* upon him ? For doth it not fare with the *Devils Bond-Slaves*, whom he *holds Captives*

at his will, (as the Apostle speaks 2 Tim. 2. 26. as it doth with the Turkish Galley-Slaves, who being both Manacled, Shackled, and fastned to their Seats and Oares, are made to work till the Irons eat into their very flesh, and besides that, to suffer as many cruel blows as their savage Task-masters have a minde to give them : This then is one difference. A second is this, The Regenerate person walks with God, is in amity and friendship; with him, as Enoch was; there is a great good will betwixt God and him; they are agreed together, as the Prophets Phrase is (Amos 3. 3.) can two walk together except they be agreed ? It is the regenerate man's daily and constant care, in all things to please God, to do his will, yea, all his will, this is meat and drinke to him; he is never better pleased, than when like Christ himself (Luke 2. 49.) he is about his Fathers business; this he mindes more than his appointed food. (as Job. did, Job

Job 23. 12.) He will rather lose a *Meals meat*; two or three (for fail) than an opportunity of doing a *service* for God, or *wherein* he may any way enjoy *some good* from him, in *this* or *that* Duty, or Ordinance: Which kindness God takes *great notice* of, and will be *sure* to answer again to him, and some way or other makes him *sensible*, how *well* he takes it at his hands: *This blessing*, and *that*, shall speak it out unto him; he will make good all that he hath *promised to them* that keep his Statutes, and his *Judgements to do them*, *Deut. 28. 1.--15.* All manner of blessings shal come upon him; *the blessings of the City, and of the Field, of the Basket, and of the store*; yea, of *Heaven and of Earth*, as is there at large expressed. But now, as to the *unregenerate* person, it is quite otherwise with him, he is at *enmity* with God, and God with him; he walks *contrary* to God, and God to him; he *hates* God, and God *hates* him, as 'tis

said of the howling *Shepherds*, (so they are called, *Zach. 11. 3.*) that had no pity upon the Lords people; (*ver. 5.*) their soul, saies God, *abhorred me, and my soul loathed them, (ver. 8.) the wicked and him that loveth violence his soul hates, Psal. 11. 5.* And thereupon must not such an one needs be under a curse a dismal one, and may he not reasonably look for it, every day? Yea, every hour, every moment, hath he not cause to fear that one curse or other; one sore Judgement or another, will fall upon him? What saies David, *Psal. 7. 11, 12, 13.* God is angry with the wicked every day, if he turn not, he will whet his Sword, hee hath bent his bow, and made it ready. Hee hath also prepared for him the Instruments of death; he ordaineth his Arrows against the Persecutors. And again, *Psal. 11. 6.* Upon the wicked he shall rain snares, fire and brimstone, and an horrible (in the Margent, 'tis a burning) tempest, this shall be the portion of their Cup.

And

And this is a second Difference, the third follows. A regenerate person hath an *awakened* an *enlightened*, a *tender* Conscience, a *good* and *honest* Conscience, that will *do all its Offices* faithfully; It will *inform*, *accuse*, *give true evidence*, *rebuke*, and *pass a right Judgement* too, as the case requires. It will not suffer him to *lye in his sin*, or to *neglect* the means that may *remove*, either the *guilt* or *filth* thereof, and 'tis his *constant care* alwaies to keep it *wakeful* and *tender*, apt to *be convinced*, and apt to *rebuke* upon all occasions: He no way despiseth the *fore-warnings* of it, to prevent sin, and the *checks* of it, when sin is *working*, and ready to put forth it self, for by *this means*, principally the *amity* is *kept up* between God and him, and the *peace* that he enjoys inwardly, maintained. But how much otherwise is it with an *unregenerate man*? either he is a man of *no Conscience*, that is, makes no Conscience

of any thing he doth, *scruples nothing doubts nothing*, but adventures upon any thing, any breach of Gods *holy*, and *righteous* Law, any act that may satisfie his *own evil heart*, be it never so foul; either *sees no hurt*, or will see none in it, is *willingly ignorant*, as the Apostle speaks, in another case, (2 Pet. 3. 5.) and to that end, *hates to be reformed*, cannot endure a *soul-searching* Ministry, or a *plain-dealing* Friend that may *convince* him of the *sinfulness* of his heart and waies, and so lies *drowzing* under a *sleepy*, and kinde of *dead Conscience*; or else, if his Conscience doth *stir*, at any time, and begin, either *latrare*, or *lacerare*, to *barke*, and it may be, to *bite* too; what doth he do presently? Doth he not do by this his *barking* and *biting* Conscience (ready to fly in his face) as a man that hath a *fierce Mastiff-Dog*, *tye* him up, or *Muzzle* him? Thus he deals with his Conscience; and that he may bee the *less at leisure* to hearken

hearken to, or hear the *brawlings* of it, is it not his *common practise* to go into some *such company*, or engage in some *such business*, or indulge himself in some *such pleasure, recreation*, or other *sinful divertizement*, as may *wholly take him off* from giving any, the least attendance, or regard to it? So long as he can keep his eyes open, he is thus employed, and when *night comes*, what care doth he take either to *ingorge*, or *intoxicate* himself, so as he may *sleep it out*, till day-light returns, or at least, *that hour* of it, that gives him the advantage of his *accustomed course* of sinning, with his wicked *Companions*, *day after day*? Thus he lives and wastes his *precious time*, not *caring*, or *knowing*, how soon death may *Arrest* him, and *spoil* his sport.

Fourthly and Lastly, A regenerate person is a man *Crucified to the World*, and the *World to him*: He is no more moved, or affected, with the *pleasures*,
the

the delights, and lying vanities of this world, than a living man is pleased with the presence of a dead Wife, lying by him; and all the splendours, grandeurs, blandishments, allurements, and bewitchments of this world, work no more upon him, than upon a dead man that hath neither sense nor motion, nor life in him: But yet, in the meanwhile, though his heart be dead to this world world and all the fine toys and trifles of it, so as all the wealth, riches, gauderies, and glories thereof, be nothing to him, yet he is so wise, as to minde the things of the other world; these as he highly prizeth and values them, at their just rate, so he earnestly seeks after them: His whole business lies here, namely, by patient continuance in well-doing, to seek for glory, honour, immortality, eternal Life. (Rom. 2. 7.) and this being the trade hee drives, every step he treads is towards Heaven, and to a being made meet for the enjoyment of it. Contrariwise

travivise, an unregenerate person takes quite another course; he is all for earth, and for earthly things; all for, either the profits of the world, if his heart be *choaked with covetous cares and thoughts*; or for the pleasures of the world, if he be a *brutish sensualist*; or for the honours, dignities, and high-places of the world, if he be of a *lofty and proud Spirit*: As for the enjoyment of God, or the saving of his soul, they are matters too serious for him to minde; *mundus cum suis frivolis*, the frivolous World is his Idol, and that he will adore, though with the losse of Heaven it self, and all the blisses thereof for ever, which being so, may we not conclude, that every step he treads is towards Hell, and that he is ripening apace for it?

Thus we see what a vast difference there is, between a regenerate person, and an unregenerate in their lives. Let us see now what the difference is in their deaths.

The regenerate person, (1.) Hath no *stings*, nor *gaulings* of Conscience his *main worke* is done, when he comes to lye upon his *dying-Bed*. It hath been his *every daies work* to set things *right*, and to keep them so, (to the utmost of his endeavour) betwixt God and him, to get, and grow up into an *intire friendship* with him, and still to call himself to an *account* for every thing that might *offend*, and with all speed to *hasten* to the *blood of sprinkling*, to be *washed and cleansed*: he would never be at rest, so long as *guilt* remained upon his *own heart*, or one *frown* in the *face of God* towards him. But *this* the *unregenerate* person never did, nor would ever by any means be *perswaded* to it; *self-Examination*, *self-Reflexion*, and *self-Fudging*, were Duties which he was alwaies a *stranger* to, these were works for an *awakened*, and a *tender* Conscience, which he never had, nor *desired* to have; and so now, judicially,

cially ; is given up, happily, to a *Conscience past feeling*, and that cannot be sensible of any thing. (2.) In case a *regenerate*, and *holy* person should be under some *little clouds* for a *while*, and through the *malice* of *Satan*, by Divine permission, be somewhat *damped* in his inward *peace* and *comfort*, when hee is about his last work of dying, yet, as hath been said, there is *no just reason* why it should be thus with him ; and 'tis *very rare*, that any *good man* or *woman* is long vexed thus; but to be sure, the *storm ends at last*, and the rest of their passage is usually under a *pleasant* and *fair gale*, God himself as I may so say, *sitting at the Sterne*, and the holy *Angels spreading the Sails*: And Oh then ! the *calmness* of their *mindes* ! the *serenity* of their *peace* ! the *inward quiet* of their *souls*, how *great* is it ! How is not Death then *at all dreadful* ! but rather a *welcome Messenger*, which they now look for, and wonder that his

his Chariot wheels move *no faster* ! which *blessed* repose being now cast into , after their *buffetings* and *combates* with Satan, on a sudden, they breathe forth their *perfumed* breath, and so *fall asleep in Jesus*.

But alas ! How *far otherwise* is it with a *wicked unregenerate* man, when he comes to this *dying worke* ? For, if his Conscience be not so far *seared, blinded,* and left *judicially insensible* ; as was but even now mentioned ; but is let loose upon him , and *inabled* by the God of Conscience, to *charge* him, and *accuse* him *home* : If it calls *all his sins* to remembrance, and *sets them in order before him* (a work, which sometimes God, to shew his Power, will assist this or that wicked mans Conscience in as himself speaks *Psal. 50. 21.*) I say when once Conscience *acts this* part upon some *obstinate* and *impenitent* wretch, and hath a *commission* so to do. Oh then ! the *roarings* ! the *yellings* ! the *howlings* , of such

such a Conscience ! How then doth death come with *all its stings* ! how doth Hell fire *flash* in his face with *all its flames* ! And how doth the Devil himself, as 'twere *haunt* and *affright* him with *all his Feinds* ? Oh now the horrors, the terrors, the soul-sinking *over-whelming* dreads that are upon him ! may not his Name bee now changed into *magor-missabib*, *fear round about* ? He that before seemed to have *no such power, faculty, or principle* of Conscience in him, (call it what you will) no such *vicegerency* of the Divine Majesty, *for what is Conscience, but Gods Vicegerent* ?) Behold now he findes it *much otherwise* : he now *experiments* the truth of those words in *Prov. 20. 27. The Spirit of a man is the candle of the Lord, searching all the inward parts of the Belly; and 'tis not onely a shining, but a burning Candle too, that kindles wrath, as well as discovers sin* : and can you imagin it possible for *such tormented ones*, as
this

this poor miserable self-condemned man, is not to be afraid to dye? Doubtless they are afraid, and afraid to such a degree, as is not easie to be expressed; and yet whilst they live in this manner, is not their very life a burthen to them, and a sore torment? are not these the men of whom *Epictetus* speaks, *apud Stob. c. 120.* (Θαυμαστοὶ ἄνθρωποι, μήτε ζῆν θέλοντες, μήτι ἀποθνήσκειν.) a certain wonderful sort of men, that are weary of life, and yet have no minde to dye, or of whom *Seneca* speaks in his fourth *Epist.* *Inter mortis metum & vitæ tormenta miseri fluctuant, & vivere nollunt, & mori nesciunt*, that are miserably tossed betwixt the fear of *Death*, and the torments of *Life*; have no desire to live, and yet know not how to dye? And the same *Seneca* again, *Epist. 101. Invenitur qui malit inter supplicia tabescere & perire membratim, & toties per stillicidia amittere animam quam semel exhalare? Invenitur*

nitur qui velit trahere animam tot tormenta tracturam? Usque adconē mori miserum est? Est tanti habere animam, ut agam? Would one think that the man should be found upon earth, that would rather waste away by degrees among grievous sufferings, be content to rot in pieces one member after another, and let his soul go out, as 'twere by drops, rather than to send it out all together, at one single groan? That any man should be found that would endure the lengthening out of his life under so many torments? Is death so miserable a thing, to be thus affrighted at it? Yea and is life too, of so great value, as to be thus desired? The like passage we finde in *Cyprian* also (in his *Book de Mortal.*) concerning some in his age; *Pati non vultis, exire timetis, quid faciam vobis?* Ye are unwilling to live under your sufferings, and yet ye are unwilling to dye, what shall I do unto you? Or, how shall I comfort you?

Second Use for Exhortation.

TO good and bad; to regenerate, and *unregenerate*. First to the *unregenerate*, to whom (would they could all hear it) I would make it my most *earnest request* that they would do *five things*. I. Sit down and *be-think* themselves, that they would go into their *retirements*, though 'twere, but for *one half hour* in a day, and *seriously consider*, what their *condition* is, how *doleful! dismal! dangerous!* How *angry God* is with them, and that *continually* and *unappeasedly*, whilst they remain *impenitent* and *unbelieving* in this their *unregenerate state!* That they would consider, *what vengeance hangs over their heads*, hourly, and that if they live and dye. Thus, there can be *no possible hope* of good for them. That, if still they remain *fearless*, and *careless* of God, and will not hearken to his *calls* and *counsels*,

counsels, now in their life time, when *pangs of death* come upon them, and they then *cry out for mercy*, miserably *roaring* in the very *anguish* of their soul, God will be so far from hearing them (who when time was would not hear him) that *he will laugh at their calamity*, and *mock when their fear comes*, *Prov. 1. 24.--33.* (2.) That hereupon they would *pity* themselves, and be no longer *cruel* to their own *precious souls*; that they would no more neglect their *own salvation*, the *great salvation* offered them in the Gospel: For how much *sover punishment* than ordinary, must not they look for, who neglect so great *salvation*? *Heb. 2. 3.* (3.) That they would *suffer the words of Exhortation*, *instruction*, and *counsel* from plain-dealing friends, and such as have a *true pity* for them, whether they have any pity for themselves or not; (4.) That they would be prevailed with to *break off* from their *evil company*, and

fall in with the Lords *precious people*; give attendance upon his *holy Ordinances*, that of *Preaching*, especially, which is a *converting Ordinance*, and where God is present with it, will soon make a *change* upon the most *perverse* sinner in the world. (5.) That they will *delay no longer*, but *hasten* to do this, with *all speed*, lest the *door of Mercy* be *shut* upon them; and the *opportunity of Grace* past before they are aware of it.

To the *regenerate*, even all, the *true Saints* and *Servants of the high God*; My Exhortation to *them* is twofold: First more *General*, then more *Particularly* to some of them.

My *General Exhortation* to all, is, unto three things. (1.) To *pity* all such as still *abide* in their *unregenerate estate*. Though they *bate* you, yet do you *pity* them, yea, and *pray* for them, *watch* for all *opportunity* of doing good to their souls, give them the *example of an holy life*, and every way do
your

your utmost if it be possible, to pluck them as fire-brands out of the devouring flames. (2.) Bless God for your own most rich and unspeakable Mercy, that your selves are not in the same case with them. That he hath made such a vast difference between you : What are you naturally better than they ? Were not both hewed out of the same Rock ? And whence doth the difference rise ? Is it not altogether from free-Grace ? Yes verily, altogether from free Grace ; Not by works of Righteousness, which we had done, (saies the Apostle Titus 2. 5.) But through his Mercy he saved us, by the washing of Regeneration. Oh then be thankful. For what greater thing than this, can God himself do for you than he hath done, in making such a change upon you. (3.) Walk worthy of all this Mercy and Goodness. Let God have something from you answerable to his kindness, and this his distinguishing love to you, and from you of all others,

from whom he hath removed the fears of Death, so that 'tis *no way dreadful* to you; but come when it will come, it shall be *welcome* to you.

But as for *such* of you, among the *Lords People*, as happily may not be quite gotten over these fears, and yet may be *truely* willing to be with Christ, and thereupon could even wish that you had *once shot this Gulf of Death*; Let me speak to you more particularly, and entreat you, (1.) That you would *seriously* consider, how *uncomely*, at least, if not a kinde of *inconsistent* thing it is, for those that pretend for Heaven, and do, in good earnest set their faces thither-ward, to be afraid of Death? Even an *Heathen* could say, I mean *Seneca* (Epist. 24.) *Confirmatus est animus, vel ad mortis, vel ad vitæ patientiam*, the minde ought to be armed with patience, as well for Death, as for Life. The sufferings, which we may meet with in both, may call for it, and what he farther

ther faith, (Epist. 95.) is too true. *Interdum obnixè petimus, quod oblatum recusaremus; multa videri volumus velle; sed nolumus; aliud optamus, & verum ne Diis quidem dicimus.* Sometimes that which we earnestly wish for ('tis of death he speaks) when 'tis offered us, we refuse; wee seem to will many things, which yet we again reject, and desire something else in the room of it, and so speak not the truth even to God himself: would not one wonder, that a poor Heathen should speak thus? Cyprian (in his Book *De Mortal.*) utters himself almost in the same manner, and with great elegancy, *Quam prapostarum est, quamque perversum, & cum Dei voluntatem fieri postulemus, quando evocat nos, & accersit de hoc mundo, non statim voluntatis ejus imperio pareamus, hoc nitimur & reluctamur, & pervicacium more servorum, ad conspectum Domini, cum tristitia & merore perducimur, non obsequio voluntatis. Et volu-*

mus ab eo pramiis celestibus honorari,
ad quem venimus inuiti. How prepo-
 sterous and perverse a thing is it, that
 we pray to God that his will may bee
 done, and yet when he calls us hence,
 and sends for us out of this world,
 we do not presently obey his Sove-
 reign will, but oppose it, struggle
 against it, and like untoward Servants
 are afraid to appear in the presence of
 our Lord? With sorrow and grief
 we are dragged to him, rather than
 go to him in obedience to his com-
 mand: We go unwillingly to him,
 and yet desire to be honoured by his
 Heavenly rewards: *And then a little*
after, Quid rogamus & petimus, ut ad-
veniat regnum calorum, si captivitas
nos terrena delectat? Quid precibus
frequenter iteratis rogamus, & poscimus
ut acceleret dies regni, si majora deside-
ria, & vota potiora sunt servire isthic
Diabolo, quam regnare cum Christo?
 Why do we pray and desire that the
 Kingdome of Heaven may come, if

we

we be still in love with our Earthly captivity? Why do we so frequently desire that that day may hasten, if we have greater desires, and do more strongly wish, rather to abide here, in the Devils Service, than to Reign with Christ? thus we see, even many ages since, not onely among Christians, but among Heathens, what a kinde of Hypocrisie they reckoned it to be, to seem to long for Heaven, and an immortal state, and yet when the time comes for such a blessed change, to be loath to go to it. *Una ista catena, amor vite, quam nos alligatos tenet?* (Sen. Epist. 26.) How doth that one chain, the love of life hold us here as Prisoners, saies Seneca? Whoever thou art then that reckonest thy self a true Christian, and a Believer, let these passages even of an Heathen affect thee, and hereafter cause thee to blush for shame, at thine own fears. But,

Secondly, That thou maist the better

ter get over these thy fears, and be the more ready with *cheerfulness* to welcome Death when it comes, do these three things.

(1.) Be every day preparing to dye, and putting thyself into a posture for it: among the many excellent passages that *Seneca* hath about this subject, even through most of his works, there are two of them worthy to be written in letters of Gold; One is in his Book *de brev. vita* c. 7. *Vivere totâ vitâ discendum est, & quod magis fortasse miraberis, totâ vitâ discendum est mori*: A man all his life time had need be learning to live, and which perhaps thou wilt more marvel at, he must be all his life-time learning to dye too. The other is in his 30th. Epist. *Magna res est, & diu discenda, cum adventat hora illa inevitabilis, equo animo exire*. It is a great thing, and alwaies to be learned, that when that inevitable hour (of death) comes, we may depart this life with a well-composed

posed minde, *which* who can do, but he that hath set all things *right*, and so having attained to a *meetness* to partake of the inheritance of the Saints hath left nothing *farther to be done*, in order to the getting into the possession of it, but to *breathe forth his last breath*.

(2.) *Meditate much upon death*, and that every day, that so you may thereby grow *familiar* with it. This the Holy Ghost calls, the *wisdom* of man, and that which every good man prays that he may be enabled to do. *Moses himself* did so (Psalm 99. 12.) *So teach us to number our dayes*, saith he, *that we may apply our hearts unto wisdom*; and whoever hath any of *that Spirit* which moved in him will do the like. When I read that passage of *Plato apud Plut. de placit Philosoph.* οἱ ὀρθῶς φιλοσοφῶντες ἀποθνήσκειν μελετῶσι, They best act the true Philosophers, that are most sollicitous about death: I am apt to think sure hee had read this

this prayer of *Moses*, yet among all that sort of *antient Writers*, I finde *Pythagoras*, who lived in the time of the *siege of Jerusalem*, by the *Caldean Army*, and so in the Prophet *Fere-miah's* daies, at least two hundred years before *Plato*, and so (according to our *learned Usher's* account) some six hundred and forty years before *Christ's Nativity*, was the first that called *Phylosophy* the *Meditation of Death*; after whom *Socrates* also and many others had the like expressions which makes me think, had these, and the rest of those *famous men*, even among the *Heathen*, that knew nothing of the true God, been alive in our daies, and been blessed with such a saving light of the Gospel, as some few are, what rare instances would they have been? How would they have out-stripped us in their *affections* and *desires* Heaven-ward! and in their *Masteries* over Death and the fear of it? How would they have made

made it their *great business* to converse with Death, even as much as we are wont to do with our *intirest friends* ! They which made *Phylosophy* chiefly to consist in the *Meditation of death*, would have made the *Christian Religion* to consist in it *much more*.

(3.) Store your selves with passages from the holy Scriptures, replenish your minde with the great and precious Promises, let Divine Truths, and the Heavenly Sentences thereof dwell in you richly in all *Spiritual Wisdome and Understanding*, that so when you lie upon your Sick, or (it may be) your *Dying-Beds*, you may have them so fixed in your heads and hearts, that they may afford much sweet and precious matter unto your thoughts : If you make this a good part, not onely of your *business*, but of your *delight* too, in your *life-time*, may you not well hope and expect, that when Death comes, the Holy Ghost will bring things, to your remembrance, and apply

*such Cordials from thence to you,
 as shall marvellously comfort and refresh
 you, even when the pangs of death it
 self shall bee upon you? Many an
 pleasant are the stories that might here
 be told, of the great and powerful con-
 solations, that have come in upon
 Dying Saints, from this or that Pro-
 mise, or other Passage of Scripture,
 upon the wings whereof, they have gone
 up in Triumph to Heaven.*

George J. J. J.

F I N I S.

